

# Christian Faith and Life

Combining The Bible Champion and The Essentialist

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## EDITORIAL

### The Origin of Sin The Biblical Account Justified

THE reader may find some thoughts here presented that he has seen in some of the writer's publications, especially his book entitled, *Man's First Disobedience*. However, in this article they are put in different form and verbiage, for the article has been especially written for this magazine. To be entirely frank at the start, the writer desires to say that he accepts the narrative in Genesis III literally and at its face value. It is now his purpose to show why he thus accepts it.

The only serious opposition to the Biblical doctrine at the present time is based on the hypothesis of evolution, which teaches that man inherits his sinful proclivities from his supposed animal ancestry.

But this is an impossible theory for many reasons. Only three of them need be named here.\* First, animals are not now advancing toward the human status, but are remaining what they were evidently intended to be—namely, animals. If they make no such advancement now, when their chances are so favorable, it is simply begging the question to say that they did so millions of

years ago, when they had no human examples and instructors.

Second, animals are not sinful. They live according to their own nature. They are not moral beings, and therefore cannot commit sin. For this reason man could not inherit moral evil from them.

Third, the doctrine of evolution would make God the author of sin, because he must have given to the animals their animalism. If, then, animalism is sinful, God must be directly and voluntarily responsible for sin. Such a doctrine cannot be tolerated by the Christian mind, nor should it be tolerated by any mind that has real moral consciousness and that does any fundamental reasoning.

With this unproved and unprovable theory of evolution out of the way, let us examine the Biblical teaching, and see whether it is not reasonable. With the Bible in hand, we must go back to the creation and original status of the angels. There is not much Scripture for this doctrine, but what there is, is clear enough. The angels were created moral agents; their wills were set on an equilibrium, so that they were able to choose between God's will and their own will. By the very nature of the case, a moral agent must be capable of being tested. Moral agency without an adequate ordeal would be impossible. It would have been futile and even puerile to create moral beings, and then ordain no trial

\* For the "many reasons" above referred to, see the long list of anti-evolution books in the advertising columns of previous numbers of this journal. We would again call special attention to O'Toole's *The Case Against Evolution*, Dewar's *Difficulties of the Evolution Theory*, and Hamilton's *The Basis of the Evolutionary Faith*. Send your orders to the publisher of this magazine.



for them. When the test came, some of the angels chose the good, namely, the will and rule of God, while others made a wrong choice. This is the meaning of the fall of the angels, who, as Jude puts it, "kept not their first estate, but left their own habitation."

This Biblical doctrine will account for the act of the intriguing serpent in the Edenic garden. We now examine Gen. 3.

First, according to the Biblical narrative, God created the primogenitors of the human genus as moral agents. Everything in the first three chapters of Genesis implies this fact. They were endowed with the power of choice. Their wills, too, were set at equilibrium. By the very nature of a will in liberty, it has the power to break that equilibrium—that is, to turn the scales one way or the other. Today men have such freedom, and they know they have. You can experiment in a hundred, yes, a thousand, ways, and prove that you have this wonderful endowment. You know you are not a robot, not a mere automaton. Where did you get that conative power? The only adequate explanation is divine creation, as the Bible teaches. You inherit it from a pedigree of moral agents running back to the original pair. There is no other way to account logically for such an outstanding fact of human experience as a will in liberty.

But why did God create moral agents? Because moral excellence—including, of course, spiritual powers—is the highest kind of excellence of which we know anything. Mere mechanical excellence, fine as it is, is of a lower order. It is hardly tolerable to thought to hold that God would have made a universe of mere happy mechanisms, and then would have seated Himself on the rim of it to watch it go round and round forever and ever. But if He created personal moral agents with whom He could have fellowship and who would freely love Him and do His will—that seems to make the creation of this vast universe worth while. That is a sufficient *raison d'être* for the creation.

If any one objects to this doctrine, we would ask him how *he* accounts for the origin and presence of moral agency in the world. He must acknowledge that he himself is such a being, and that all the millions of his fellowmen who are normal human beings, are moral agents. If he will not accept the Biblical account because he thinks it was wrong for God to create moral agents, then we reply by saying that the Power in which *he* believes must some time have brought moral personalities into existence. So his rejection of Biblical teaching gives him no help in solving the problem.

Let me say, too, that God will not hold you and me responsible for the *creation* of moral beings. He Himself will bear all the responsibility for that act. He will hold you and me amenable only for the *use* we make of our divinely given endowment. We confess that we would rather be a moral agent, with spiritual powers, capable of forming moral and spiritual character, with God's help and grace, than to be ever so happy a jumping-jack, even if God pulled the strings. This statement is not meant jocosely.

Next, we must deal with the test which God ordained for our first parents. We have already seen that, without an adequate test, it would have been idle and puerile to create moral beings. A proper ordeal is the postulate and complement of freedom of will.

Well, what was the testing object? The Bible says it was a tree—a tree of forbidden fruit. Does any one object and say that that is mere mythology? Then what does *he*, the objector, say was the test? The answer of the objector must be that of the agnostic. He does not know what the test was or in what circumstances it was ordained.

The *rationale* of the doctrine of a literal tree can be upheld at the bar of reason. It lies along the line of Biblical and actual realism. The original parents of the human race must have been *real* people. They could not have been mythical or allegorical folks. This is self-evident. They must have had real minds.



and real bodies, just as their posterity have today. They must have lived in a real physical habitat with real soil, real grass, real trees, real birds and real animals. Now, since man is a dual being, the test to which he was subjected must have involved and appealed to his whole composite being—that is, to both his mind and his body. As we know, most of our knowledge even today reaches the mind through the avenues of the sensory system. How do you know that a picture by Rubens or Hoffmann is beautiful except by means of your optical apparatus? So with music which comes through the auditory process. How did you learn of redemption through the gospel of Jesus Christ? It was mediated through the senses of sight and hearing.

Would not the first temptation, therefore, in order to fit into man's whole psychology, have had to appeal to both his mind and his body? Well, the original ordeal did just that very thing. Through their seeing faculty our first parents could feel the impact of allurements in their souls. They belonged to the realm of nature as well as to the realm of spirit; therefore, their test must appeal to their physical as well as to their psychical nature. Is it not true that the Bible story hews right along the line of reality? It is not somethingenuous away up in the air, but stays right here on the ground. Neither is it to be charged with crassness or crudeness. Is there anything crass and crude about our eating food? No; it is normal for all human folk while they dwell on this mundane sphere.

Suppose we draw near our Mother Eve as she stands beneath the forbidden tree, and analyze the physico-psychical process of the temptation, and see how it corresponds with reality even as we know it today. First, after the tempter puts questioning doubt into her mind, mediated through hearing, just as many testings come to you and me today, she looks up and sees that the fruit of the tree "is good for food." How suggestive! Tempted through the physical part of

her nature! Many of our testings today come in that way. Mother Eve was the first person, but not the last person who was tempted to steal fruit. So Eve's temptation was typical of all physical allurements.

Next she saw that the tree "was a delight to the eyes" (Amer. Rev.). Just so many people in all history have often been allured by the beautiful, the attractive, appealing to their esthetic nature—a temptation that goes back to the mind, and yet is conducted through the senses. This second typical temptation we might call the physico-psychical appeal.

Third, she observed that the fruit was "to be desired to make one wise." Here is an almost purely psychical temptation. Many people today have ordeals of a like nature. They would not think of yielding to a corporeal temptation, or one that was midway between the physical and the psychical; but they are enticed and often overcome by purely psychical evil stimuli. They are envious, or spiteful, or proud, or conceited, or ambitious for worldly honor and applause.

Yes, Mother Eve's temptation was a generic and genetic one, just as she was genetically and generically the mother of the race. You can trace everything back to its seminal source—to the garden of Eden and the original and primitive experiences there. Our Lord, the Second Adam, was similarly tested in a threefold way. Analyze it, and you will find that potentially it was similar to the original temptation in Eden. And St. John in his first epistle makes a fundamental classification of sin, and finds it to be threefold: "the lust of the flesh, the lust of the eye, and the pride of life." First, physical; second, physico-psychical; third, psychical. These three phases include all the temptations to which human nature is and can be subjected.

To be as thoroughgoing as possible, we must now treat of the most difficult problem in this realistic Biblical narrative—the presence and activity of the serpent. Let us here note the fact that Paul, the apostle, did not reject the his-



toricity of this event and treat it as allegory or myth; for he says (2 Cor. 11:3): "But I fear, lest by any means, as the serpent beguiled Eve in his craftiness, your minds should be corrupted from the simplicity and purity which is toward Christ." In 1 Tim. 2:13-15 he also refers to Eve as having been formed after Adam; as having fallen first into the temptation, and that she should be saved through child-bearing. All of this proves that Paul regarded the narratives in Gen. 2 and 3 as factual history.

On this story of the fall of our first parents we wish that all puzzled persons could read the exposition given by Drs. Keil and Delitzsch in their critical Commentary on the Old Testament, Vol. I, translated by James Martin, and published as part of the T. & T. Clark Foreign Theological Library.

What was the serpent? It was a creature which God had made. So Gen. 3:1 declares. But it was *nachash*, according to the Hebrew. It was more subtle than the rest of the animals. This does not mean that it was evil or malicious, but that it was acute, artful, sagacious—perhaps a favorite with Adam and Eve on account of its superior intelligence. Evidently it was not a crawling snake. That came from the divine curse pronounced upon it, according to Gen. 3:14: "Upon thy belly shalt thou go."

But this highly endowed natural creature was evidently possessed by an evil spirit—Satan, who is called the Old Serpent and whom Christ denominated "a liar from the beginning." This is evident from the fact that it was able to speak in human language, which no animal is able to do by its own powers. With this fact we must collate the other fact that some of the angels had previously sinned and became demons, as has already been stated in the early part of this article. But why was Satan permitted to use a natural creature as his tool? For a number of valid reasons. If he had been allowed to come as an angel of light, he would have overwhelmed and overborne the wills of

our first parents. Had he come in his own demoniacal fearsomeness, he would have terrified them, and they would have fled from him. But when he came in the guise of an attractive animal with which they were familiar, the temptation was divinely graduated to the strength of their wills. The test must be nicely balanced in that way, so that it would be a real test, and yet would not be so severe as to overpower their ability to resist. God alone could determine and ordain such a nicely graded ordeal.

Another reason why Satan used a natural animal as his instrument, is this: the original human pair belonged to the realm of nature as well as to the realm of spirit. It was fitting, therefore, that a creature from nature's domain should be used, so that their whole complex constitution would be engaged. An *animal* was used for the same reason that a *tree* was used. This was the only normal and suitable way by which the test could reach the mind and call forth a proper reaction from the will. Try to figure out some other way by which a test could have penetrated to the core of man's psychical structure. A mere subjective test would have engaged only the mental part of his nature. The Biblical account fits into man's mind-body constitution.

The approach of Satan was along psychological lines. He was strategic. He first injected *doubt* into the woman's mind. Although the stimulus was mediated through her sense of hearing, it penetrated to the cortex of her brain, broke into her consciousness, and stirred doubt in her mind—doubt of the goodness and good will of God. Thus he yielding to the inveiglement was *ethical* because it involved her volitional powers. It was not mere physical evil although the body of the woman was also engaged in the transaction. Thus the test came to our first parents according to their created constitution. The psychology of dualism includes interaction between the mind and the body.



s all of us know from our experience. Whatever affects the body affects the mind and *vice versa*. Therefore in the first disobedience, when the seeds of *spiritual* death were sown in the mind, the seeds of *physical* death were implanted in the body. Thus it was literally true that, as God had said, "In the day thou eatest thereof, thou shalt surely die." The blight of death came upon man in both parts of his twofold nature.

Were the primitive pair culpable for their disobedience? They surely were. Let us canvass the situation. First, they were duly warned of the consequences of eating of the prohibited tree; they were warned by their Creator, who had clearly revealed Himself to them. Second, they had access to the fruit of all the many other trees of the garden of which they were bidden to eat freely. They should have been satisfied with such an abundance of provision for their needs. Third, they had the power of alternate choice, and so should have at once turned down the suggestions of the tempter. They *could* have done so; therefore, they *should* have done so. It was Emmanuel Kant who said, "Thou *oughtest*, therefore thou *canst*." Freedom is the corollary of the moral imperative. Without the word "can," "ought" would be a futile word.

Let us consider some of the aftermath of the first human transgression, to see how it carries the atmosphere of verisimilitude, and therefore of historicity. After Adam and Eve had sinned, they became conscious of being naked, and were ashamed. That is what sin always does; it brings ugliness; it is morally repulsive, and thus causes physical repulsiveness, since the physical and the psychical are integrally related.

When they heard God's movement close at hand, they *hid* themselves. You can almost see them skulking and dodging among the trees and bushes. That is another characteristic of sin; it ever causes people to want to hide from God. Sin always seeks cover. The criminal always tries to hide himself. Perhaps

the secret spring of much atheism is the fear of the searching divine scrutiny.

Next we come to a most realistic touch. When God called Adam, and questioned him about having eaten of the forbidden fruit, he tried to shift the blame upon his wife. Brave and chivalrous man! But how like men today! Adam did still worse, showing how sin affects human nature: he tried to push the blame back upon *God*. He said: "The woman *thou gavest* to be with me, she tempted me, and I did eat." The sinner often blames God for his own obliquities; or, if he does not believe in God, he puts the fault upon the constitution of things.

But the woman was equally perverse and ignoble. She tried to shift the blame upon the serpent. We knew a woman who would sometimes go into tantrums of wrath; but she declared that it was not she, but the devil in her, who made her act so badly. A veritable daughter of Eve she was! Here is another touch of the wonderful realism of the Biblical record.

We repeat that, generically, you can trace all our major human experiences back to the garden of Eden.

From its very nature the picture which we have drawn is a dark one. But its darkness is dispelled by the light that follows. When man sinned and thus fell into dire distress, God did not desert him. He came to him; and, while He properly chastised him, he at once proclaimed to him the Proto-Gospel, that "the Seed of the woman should bruise the serpent's head;" then, all through the Old Testament dispensation, we note the preparation for redemption, until at length, "in the fullness of time," in the New Testament dispensation, He sent forth His only-begotten Son, born of a woman, born under the law, that He might redeem them that are under the law, and give them the adoption of sons. Is not that most comforting and inspiring? And does it not shed a heavenly radiance on the perturbing sin-problem? —L. S. K.



## Melchizedek's Title

MELCHIZEDEK, whose name and state are drawn through both the beginning and the middle of the Old Testament, and serve an exalted symbolism in the New Testament, has been given over to a mystical, and sometimes mythical, interpretation by radical Bible critics. But his character is as real as that of Abraham, Moses, Elijah or John the Baptist. The greatness ascribed to him by the author of Hebrews is chiefly spiritual; but, although a petty king, or viceroy, he holds a place in the testimony of the divine word which is not only thoroughly humanistic but truth exalting.

The language used by the author of Hebrews concerning Melchizedek has provoked many objections from the querulous. "Without father, without mother, without descent, having neither beginning of days, nor end of life," has seemed too much to some scholastics to be explained on any rational hypothesis. But the monuments not only have answered on a simple historical basis; but have furnished a strong confirmation of the truth of the entire Scripture given us in connection with Melchizedek. The explanation, however, calls for a somewhat detailed presentation of facts, upon which task we now enter.

A study of the monuments has shown that in the time of Abraham and Melchizedek there existed at least three monotheistic shrines in the West Land and its contiguities, marking the trail southward of the Semitic peoples from their early race home in the Anti-Taurus and Mt. Ararat hinterlands. One of these was in Mitani, to the west of the upper Euphrates, where *El*, the Deity of the primitive Semites, was worshiped; another was at Shechem, where *El-berith*, the covenant God was entreated; and a third was at Salem, where Melchizedek was the priest of *El-elyon*, or God Most High. Incidentally, these shrines are the evidences of a primitive

monotheism, existing until long after the time of Noah and his immediate descendants, but finally degenerating into polytheism and idolatry, following Semitic settlement in Babylon, Syria and Arabia. Abraham was a personal worshiper at two of these altars, namely at Shechem and at Salem. It was from Mitani that monotheism journeyed into Egypt, for a brief stay, through the influence of the mother and wife of Pharaoh Amenophis IV, who vainly sought to give to Egypt the religion of one God; but found a life-time too short to cope with the many gods of Mizraim.

It is now a well accepted conclusion of Egyptologists that the Pharaohs of Egypt, during the age of Abraham and Melchizedek, were Semites, probably Amorites, who had carried their conquering arms from the Euphrates to the Cataracts of the Nile. They spoke a language and held a faith kindred to those of the Hebrew patriarchs. These were the Shepherd Kings of Manetho's histories, and account for the fourteenth and fifteenth dynasties of Egyptian rule.

The presence of these kings in Egypt explains the friendship with which Abraham and Jacob were received there; as also the rapid rise of Joseph to authority and rulership. It was a Semitic bond of race and faith. The Asiatic provinces of the Shepherd kings included all Palestine west of the Jordan, with indefinite northward and eastward reaches. This would have put the tiny principality and monotheistic altar of Melchizedek under the suzerainty of the Shepherd Pharaohs; and this is a fact to be plainly deduced from the Monuments and the Scriptures.

The four kings of the East, who ravaged the lands eastward and southeastward of the Jordan, and pillaged Sodom, it is observed, did not molest the land of Canaan proper, as being the domain of a powerful rival.



MELCHIZEDEK is thus found to have been tributary to a friendly Pharaoh; and his faith and that of his followers is seen to have been protected in the cultic sympathy of the same kindred racial lord. This is the juxtaposition which explains the supposed mystical language of the Epistle to the Hebrews. But to reach the monument reading which clarifies this language, we must move forward to a period as late as the eighteenth Egyptian dynasty, and to the rule of Amenophis IV, the so-called heretic king. With the close of the sixteenth dynasty, the Shepherd Kings were expelled from Egypt. After the lapse of two centuries, the powerful eighteenth dynasty was in existence; and near the middle of the line came Amenophis IV. This Amenophis, as were other kings of the succession, was of a mixed racial descent. His mother, Queen Ti, of the monuments, wife of Amenophis III, his father, and his own wife, of the Mitanian royal family, were of unmixed Semitic blood. This is confidently asserted here as a matter of personal testimony. I have seen the mummies, man and wife, of the progenitors of this family, now in the national Egyptian museum, and their features are of an unmistakable Semitic type.

Through the conquests of Tothmes, of the eighteenth dynasty, Egypt had again come into the mastery of Palestine. Again at Jerusalem (the Salem of Melchizedek) was seated a viceroy, or vassal, of Pharaoh. This underling king was Ebed-Hepa, successor of Melchizedek, after three hundred years. Amongst the Tel-el-Amarna tablets, more than four hundred in number, discovered in 1887, several are found to be letters written by Ebed-Hepa to Amenophis IV, begging for troops to protect the king's provinces against foes in Palestine. These letters belong to a date fixed midway the Israelitish bondage in Egypt, or about two hundred years before the Exodus. The marauders of whom they complain are called *Habiri*

(Hebrews), whose identity, during the past fifty years, has been one of the most puzzling and interesting questions of criticism.

In these Tel-el-Amarna letters, Ebed-Hepa uses a form of address to Amenophis which is thoroughly like the language used in connection with Melchizedek in the Epistle to the Hebrews; and is, no doubt, the title by which Ebed-Hepa and other viceroys were known to the Pharaohs. "Neither my father nor my mother," runs the tablet, "set me in this place; the arm of the mighty king caused me to enter into the house of my father," a form which is repeated literally in letters from the same hand at a later date. Also, a somewhat similar address is read from a tablet of the same date, discovered at Lacish, and from the governor or viceroy of that city, seeking to get the attention of Amenophis directed to the *Habiri*.

The language of Ebed-Hepa put into the more formal words of a title would read: "Ebed-Hepa, vassal of Amenophis, not by his father, not by his mother; not by descent (or genealogy), without claim of royal beginning; without right of royal succession; but by the arm of the mighty Amenophis, king in Jerusalem." Compare this with the title in Hebrews: "Melchizedek,—without father, without mother; without descent (Greek, without genealogy); without beginning of days, or ending of life, king of Salem (Jerusalem)."

IN my judgment, the Epistle to the Hebrews was written by St. Paul, whose rabbinical knowledge ramified the antiquities of the Hebrew people. He was familiar with the involutions of this title and knew the traditions, touching Melchizedek and Pharaonic authority in ancient Palestine; as Stephen knew the patriarchal traditions of Shechem and its sepultures.

The vassalage of Melchizedek to the Shepherd Pharaoh in no wise detracts from the great name given him in Hebrews. Abraham, Isaac and Jacob were



all their lives underlords of powerful monarchs. It is always character that counts, and nowhere more than in the Old Testament. The Pharaoh to whom Melchizedek was under allegiance was a Semitic monotheist, and sought to secure and protect in his Asiatic province of Palestine the worship of El-elyon, the Most High God. I note it here as a matter of more than passing significance that, in the uncovered ruins of the palace of Hemor at Shechem, which

belonged to the time of Abraham and Jacob, we found pillars of Egyptian design, with other tokens of Egyptian civilization, indicating the over lordship of Egypt.

The moral of this study has been to strip from the story of Melchizedek the adumbrations of mystical construction which an unfriendly criticism has sought to weave about it, and to help to show that the records of Scripture are always in verity and truth.—H. M. DuB.

## Free Speech versus Fool Speech

**F**REE SPEECH in any civilized Government means the unrestrained liberty of the individual to advocate such principles and measures as are generally recognized to be for the good of mankind.

There is no civilized Government that for one moment would prevent the presentation of conscientious convictions calculated to advance the general interests of the people.

The purpose of free speech is the inauguration of movements which will promote the public weal.

No civilized Government, on the other hand, pretends or purposes to uphold unlimited and unrestrained personal liberty. The very purpose of Government is to establish such restraints as are necessary to prevent the interference of individuals, with the well being of the people as a whole.

There should be a prompt discrimination between "free speech" and "fool speech." Censorship is required just because there is so much *fool speech masquerading as free speech*. Civilization has fought its way out of the jungle to its present position under the protection and direction of continuous censorship. Every student of history knows full well that violent opposition has attended every step of human progress. The slogan of the opponents of moral uplift under the guidance of censorship has always been "*personal liberty*."

Human nature naturally opposes restraint. Self-indulgence is as natural as breathing. Excessive individualism invariably interferes with every form of Governmental policy and program. The mass of the people would much prefer to jog along jauntily toward the jungle than practice the restraint necessary to the general welfare. The particular business of censorship is to exercise a protective control which will prevent the corruption of morals, the destruction of Government and which would be detrimental to the public good.

Censorship is involved in all law and in every license system which is employed. The fact of license assumes supervision. All public inspection is a form of censorship. If you undertake to introduce plumbing into your home you will soon discover that you are not at liberty to put in any kind of plumbing you wish, however wise you may think yourself to be. The same thing is true of the introduction of electricity. Our entire water systems impose very definite restrictions upon the use of land whose drainage becomes a part of the water system.

### Criminal Conditions and Tendencies of Today

No argument is needed to emphasize the criminal tendencies of today. Not alone in acts of violence, but in public speech and on the printed page we find



the advocacy of everything which we know to be subversive of exalted character. The appalling thing about crime today is its psychological basis, which is simply this, the almost immeasurable power of *suggestion*. The testimony in Courts is almost continuous. Individuals have been incited to crime by the cheap literature which has been read, by the pictorial representations of the Movies and by the utterances of men who have advocated a "Do as you please attitude toward all Governments". While it is true that education has never been more widespread than at present, so that we might expect a collective sentiment of people would be a sufficient censorship, it is also true that morons and degenerates abound on every hand whose education has only qualified them to do greater harm by unrestrained expression of speech and infamous advocacies of the printed page. A large proportion of our present day criminals are mere youths. The appalling percentage of young criminals is the despair of moralists and reformers and of Government itself. The arguments against censorship are many.

### Arguments Against Censorship

Let us deal first with the arguments most frequently heard against limiting language employed in speech or literature.

1. It interferes with the inherent rights of the individual. In other words, personal liberty demands the right to give expression to any thought, purpose or desire the individual may wish to present. More inane drivel has been poured out upon the public in the name of "Personal Liberty" than of any other logan. It is not the intent or purpose of Government to grant unlimited personal liberty, but to protect the liberties of the individual when engaged in lines of conduct promotive of the good of all the people. Whenever any individual becomes a part of organized Government he thereby consents to such an exercise of supervision over his conduct as may

be necessary to insure the happiness and prosperity of the people.

2. It is argued that truth and right are strong enough to stand any sort of promulgation of error and of evil. With great gusto the advocates of personal liberty in speech repeat, "Truth is mighty and will prevail". They repeat also, "Right is Right, since God is God and Right must win the day". What happens meanwhile? While truth is establishing itself! Immeasurable ruin and wreck of everything that is good and great. As a matter of fact, truth and right in the abstract are indestructible and inevitable, but as related to human progress neither will prevail without continued advocacy and also continuous struggle against the incessant opposition which both have to meet.

3. It is argued that the propagation of wrong and the advocacy of evil will cure itself, by acting as a boomerang which strikes back at the individual. The boomerang feature is without a doubt true but as an immediate cure of persistent evils it is not a success. Besides, where does duty and responsibility for those who are standing by the truth and the right come in? As a matter of fact evil does not cure itself by its unlimited propagation any more than weeds eliminate themselves in the soil. How senseless it would be to say, "The wise thing for the farmer to do would be simply to sow his seed or plant his corn and pay no attention to the rapidly growing weeds."

Apply this principle physically and what do you find? Do disease germs which are allowed full liberty in the human body tend to health, by their own self-destruction? Would we advocate permitting the dissemination of typhoid germs with the idea that the health forces of individuals worth saving would make a successful fight against them? And yet we hear people saying, "The better way is simply to give our attention to constructive methods and give the advocates of every form of evil a free field and an unhindered chance." The whole



thing is so unspeakably silly that it is hard to be patient with it.

4. It is argued that a Democracy like ours especially demands a free field for the dissemination of all kinds of human opinion and that the people in the main will be likely to select that which is best. A Democracy demands nothing of the kind. It demands that there shall be full and free opportunity for the expression of human opinions which are not evidently and manifestly destructive of moral health and the maintenance of Government.

5. We are told that free speech furnishes an outlet for bad blood; that it is much better if people are entertaining the wrong conceptions and even if they are violently antagonistic to what the Government stands for and what the general sentiment of Communities demand it is much better not to suppress it but give it a full chance for outflow. By illustration these advocates say it is very injurious to restrain the poison in a carbuncle but they do not seem to understand that the way to disseminate that poison through the entire system is to leave it to itself. The surgeon's lance is necessary by way of restraint and prevention. The bad blood should be let out but it should be let out by surgery and not by being let alone.

6. We are told that you only make a martyr of a Communist, an Anarchist, a Purveyor of immorality, when you undertake to close his lips and that having made a martyr of him his advocacy of a bad Cause gains all the wider recognition. Therefore, we are to permit every destructive sort of speech to go unbridled and unhindered. Carried to its logical conclusion this would prevent the application of all Law, dismiss our Courts of justice, and leave criminals at large.

7. It is stated that there is no individual or group wise enough to discriminate and delete. That is simply to say that Government is at an end, because no group is wise enough to pass laws preventive of those injuries sure

to be practiced by evil-minded men and women. We surely have no reason to believe that there is such a poverty of wisdom as this argument would suggest.

8. It is urged that censorship defeats progress since the policies of one generation which are denounced and prohibited become the basis of the Government of the next generation. This is positively not true when applied to the higher morality and to the great fundamental principles of Government itself. It may be true as to certain policies of carrying out the very restraints involved in censorship. But it does not touch in the slightest degree the fact that in each generation censorship is essential to prevent moral wreck and Governmental ruin.

9. It is objected that the effort to eliminate free speech encourages bigotry, Puritanism and provincialism. Every kind of a slur in caricature is applied to those who would keep Society true to high ideals and who would seek to promote the peace, happiness and prosperity of the Community. *We* are not to be disturbed by epithets. *We* are to recognize that an insistence upon the good, the true and the honorable is the bounded duty of every individual into whose mind and heart these things have been inculcated. We find no definite interference with appetite and avariciousness which is not followed by a fusillade of adjectives whose object is to encourage evil.

10. It is demanded that all these matters be left to public sentiment since public sentiment is the uncrowned king and therefore the best censor and should be unhampered by legal regulations. Let us remember that public sentiment must be educated, that law itself is a great educator, that censorship properly applied creates a proper sentiment and produces wholesome convictions.

#### Things That Demand Censorship and Speech That Demands Limitation

LET us consider the sort of things which demand definite limitation



Thought is force. Language is the venue through which thought finds expression. Whether spoken or written, language should be so employed as to encourage the best in human nature and insure the largest development of character. When language spoken or written is subversive of these ends, it should be prohibited.

We submit, therefore, that the following things require censorship or limitation:

1. Whatever is manifestly destructive of individual or collective morality, whatever unquestionably destroys character should be prohibited. It would not seem to require much argument to prove the importance of restraining men and women whose conceptions of life are such as to permit them to disseminate the seeds of degradation and violence. We would emphasize the words "manifestly or evidently". Wherever there is an open question as to the advantage or disadvantage of things advocated, the utmost care should be exercised not to curtail any individual's proper liberty of utterance.

2. All that advocacy which has as its evident object the overthrow of Government, should be definitely and uncompromisingly prohibited. You can not permit the sowing of the wind without reaping the whirlwind. You are bound to reap what is sown, sooner or later. Why then deliberately sit down while the enemy sows tares in the field? Every Government must have sufficient faith and belief in itself to stand for its underlying principles. The indefinite addition of barnacles to a ship will finally sink it. It is not a difficult thing for a Government to secure its own overthrow by the unrestrained license it gives to the advocates of its destruction.

3. The advocacy of sabotage should be definitely prohibited under the severest penalty. The wicked, wanton destruction of property is so criminal that to permit a propaganda on these lines is as sure to bring both economic and moral ruin as an epidemic of smallpox

is sure to destroy the health of a community. We are to recognize the sanctity of property itself. That which has been produced by the toil of willing workers should be protected against the advocacy of evil-minded men.

4. All criminal propaganda, all incitement to gangster and racketeer rule should not merely be a matter of advice and counsel but of definite prohibition. While it is impossible to absolutely prevent many outbursts of criminal counsel the Government can say "We do not permit it and will not allow it and will impose such penalties as will make it less likely to be practiced."

5. We should prohibit and use all Government power to prevent the advocacy of arson, vice and crime. These are not within the limits of free speech properly understood. They belong to fool speech and criminal speech and have no right to the slightest recognition. We have illustrations before us continually of the readiness with which men will resort to this sort of advocacy when they have no fear of the arm of the law.

6. There should be not merely censored but prohibited under the severest penalties all advocacy of sex promiscuity, the destruction of the sanctity of marriage and the ruin of the home. The American home is the bulwark of the Republic. Whatever undermines it and overthrows it does by the same token overthrow Government itself. These things are definite blows against civilization and to deal with them in a trifling manner is imbecility itself.

7. We should prohibit the advocacy of Communism and anarchy. They both mean economic, social and Governmental ruin. The Government was well within its right when it read the Riot Act to the Rand School. The logical consequences of carrying out the principles and policies of the Rand School were known to be destructive of the things which America holds most sacred.



8. Finally, let us say that blasphemous utterance, the advocacy of blasphemous acts and the advocacy of sacrilege should not be permitted.

Remember the law of license. License is consent. Consent is participation. Participation is responsibility for all of the criminal consequences.

None of these things to which I have referred have any right to recognition, but more than that, they have no right to permission; and prevention is vastly wiser and better than regulation when it comes to dealing with any form of evil.

Our stand should be taken unequivocally, without apology, without compromise, for purity, truth, goodness and everything which makes for righteousness and soul-exaltation. God forbid the day when our Governments shall become lax in dealing with crime and criminality either in its inception or in its consummation. Let us study rather the causes which are promotive of human well-being and compel a recognition of Governmental authority over the happiness, prosperity and general good, of the Communities which constitute our Commonwealths.—A. Z. C.

## Christian Preaching and the New Age

### Faith a Basic Necessity of Life

**R**ELIGION or faith is unquestionably a fundamental necessity of life. It is admittedly universal, and the reason it is universal is that the day by day facts of sense experience are not big enough for the souls of men.

We illustrate the point. Both love and righteousness require a life setting that is unlimited. Death violates both experiences, makes both seem hollow and empty. If duty were but for a day it would lose its majesty, and become a mere puppet show. If love were but for a day all its divine joy would be so shadowed as to be quite transformed into pain. These experiences require eternity to be fully convincing; but alas! our sense world knows only time. Life shuts us in. Its bounds are narrow, cramping. Inevitably we find ourselves like some caged beast, who beats his way back and forth before confining bars.

It is this contradiction between the littleness of the sense universe and the magnitude of man's soul which is the rise of faith, of religion. Someone has said that Bonaparte kept Europe at war twenty years because nothing less than a continent could satisfy the boundlessness of his ambition. The fact is, even a continent did not satisfy him. He was

defeated, and failed at last chiefly, I believe, because at the crucial moment he no longer had the enthusiasm necessary to supreme willing. Even his continental sway was too small an experience permanently to satisfy his soul, and energize his will. As we read his life we are impressed less that he was defeated at Leipzig and Waterloo than that he was sated with power, disillusioned, tired. Undeniably it is true, the world of sense experience is ever too small for the souls of men. No wonder Will Durant cried out concerning the conclusions of his sense philosophy: "Truth is not worth pursuing; I wish I had not overtaken it so soon." Yes, the world of sense experience is too small for the soul. The human race must press back life's horizon by faith or sink into despair.

Faith, then, reflects man's universal need for a widened horizon of life; and every faith, all down the centuries, stands in some sense as an answer to this need. At the lowest it is pessimism. At the top it is Christ. In between is the animism of the primitive. But whether noble or perverted, all faiths arise in man's thirst for the infinite. They are his effort to achieve room for his infinitely aspiring soul.



Sometimes, indeed, the lust of sense-shrills or the shallow solutions of sense-science have lulled some souls into momentary content, but it cannot endure? Between twenty-five and fifty, surface thinkers and surface livers may, in part, be satisfied with their senses and their sense-sciences. But from sixty years on, men must either achieve faith or they will feel life darkening to despair. Unfaith is ever the expression either of shallow youth or of age grown dull and dark by the neglect of life's inner majesties. Some men's souls die before their bodies; but common humanity, which lives, loves, aspires, experiences the shock of suffering, knows the loneliness of bereavement, and the awful finality of death,—such common humanity will inevitably cry with Job, "If a man lies, shall he live again? . . . O, that I knew where I might find Him, that I might come even unto His presence."

### The Ethnic Religions

Faith, then, is any belief by which men have extended the horizons of life beyond the bounds of sense experience to make room for their souls. This definition applies to all religions. Let me pause to say I gladly admit an element of truth, and frequently also of divine responding in the various ethnic religions. I would admit this not only of Mohammedanism and of Buddhism, but also of the gropings of more primitive people.

I am reminded of Dan Crawford's tremendous story of the Dream Embassy, which he met with when he was making his way into the heart of Africa. One of the native chiefs had had a vision of God in a dream. He thought God had said to him, "Who art thou?" and he had replied, "I am a king, even as thou art." Then instantly, even as he spoke, he seemed to see himself grow small. He seemed to see himself shrivel to half his natural size. Then, in his dream, again came the divine question, "Who art thou?" Once more he answered, "I am a king, even as thou art." Now, the sec-

ond time he seemed to see himself grow small. He shrank until he had become no bigger than a grasshopper. He wondered and was afraid. Then yet once more the question came, "Who art thou?" This time, in his dream, the king thought he said, "I am nothing, O God, and thou alone art king." As he said these words the shrinking stopped. He knew himself beginning to grow large again. He expanded and expanded until he was greater than he had ever been. He awoke; it was a dream; but he knew the Infinite had spoken to him. He called the members of his bodyguard, narrated the experience, and sent them forth on a Dream Embassy, to tell the message of God to his neighboring chiefs.

### The Christian Religion

I definitely believe that story. I believe God did speak to that chief. I believe He has spoken to men in all times, whenever the human heart in sincerity has aspired toward Him; but I believe that in the history of Israel He has made a peculiarly rich and significant redemptive revelation of Himself. This is the Bible. This revelation is not for Israel alone; it is for all mankind. It is a revelation that is *The Revelation*. It is a supremely providential work, disclosing God's unifying purpose for all men and all ages.

I find three unique values characteristic of this Biblical revelation, thus:

First, it is steadily monotheistic; and there is in it an ethical majesty and fullness, which is not found elsewhere.

Second, it makes a definite and conscious increase from generation to generation. This conscious increase begins with Abraham, and is consummated in Christ.

Third, at its summit in Christ, it affirms that the Infinite Himself has become manifest in the stream of history; that God has been made of flesh.

This historical unfolding, and this historical climax, just because they are historical (objective), contribute to the Christian religion an additional certifi-



cation beyond that possessed by any other faith. The deities of the ethnic religions are reflections merely of man's own aspiring soul, and of his imagination; but *Jesus Christ Is a Fact*. He is a fact millenniums long. He is a closely integrated series of facts that across two thousand years dominated the consciousness of a great people.

In Jesus Christ religion has thus added objective solidity to its subjective infinities; and the wonder of the objective addition is that it corresponds to and fulfills all this subjective aspiring of the soul. All that humanity longs to be, and all that it longs for of a redemptive nature beyond that which it longs to be, is fulfilled in Jesus Christ. He corresponds to and utterly fulfills to humanity's longing soul just as a glove does to its hand, or as a socket does to its joint. Jesus, as the Gospels portray Him and the Epistles interpret Him is evidently the supreme truth, for the ages facing Him inevitably cry: "Thou, O Christ, art all I want."

*Let me but be sure of Jesus; of His interpretation of the universe, and of His statement of the Infinite Fatherhood, of His conception of His Cross, and of the fact of His triumph over death*—let me be sure of these things, and my heart will be content whatever may be the ultimate truth about the atom, or about relativity, or about the cosmic ray.

The truth of Jesus satisfies my soul. I want no more beside. No other truth does this. No, neither science, nor yet that grand speculation of evolution. Jesus alone satisfies; and Jesus, who thus fulfills me, is not only sublime, but a fact.

Jesus stands there a vivid fact in the stream of history. He is as arresting as a mountain range. He is as unescapable as any other historical figure, as Washington or Gladstone or Lincoln. Basically Jesus Christ is a fact; and the burden of proof is upon those who challenge the sublimities of Christ, not upon those who affirm them.

The Christian religion is different from the ethnic faiths at precisely this point. Those faiths are grounded only in human aspirings and fears, but the Christian religion has its supports not only in man's soul, but also in a divine redemptive self-disclosure, *progressively unfolded across two thousand years of human history and crowned at last in all the majestic evidentness of the historic Christ*. At its summit, therefore, in Christ, the Christian religion is fully science: for its data are as objective as any in history. This is its unique apologetic, and to a very large extent the secret of its unique power. In Christ the truths of faith have become facts. He brought life and immortality definitely to light in His life, death and resurrection from the dead.

I wonder, my brethren, why naturalistic thinkers fail to interpret these tremendous spiritual values? Think of the longing heart of our universal humanity everywhere and always crying out for a Saviour! and think of Israel sitting at the cross-roads of the ancient world, entirely surrounded by polytheism and its awful moral corruption! Think, I say, of Israel, thus surrounded, with its heart, nevertheless, rooted in its peculiar religious vocation, its gaze set toward the future—a whole people waiting open-faced for the fulfillment of its Messianic hope! Think of these things, and then ask yourself: Why should not this magnificent expectation be fulfilled? Why should not the Infinite clothe Himself with the finite and redeem the race, when the heart of the whole race through millenniums has been longing for Him? Why should there not appear some such person as Jesus, Messiah, Son of Mary? Why should not the dim sublimities of man's subjective nature at last take on themselves the evidentness of objective facts? Why should not these things be true?

ANSWER: There is no reason. A dull naturalism may, indeed, deny Christ; or, from love of intellectual pride, seek to explain Him away; but He is not so



asily gotten rid of. He stands ineradicable, unavoidable. This is why Christianity can never be passed by; why it can never be out-moded. Philosophies pass, theories of science pass; but Christ cannot pass; and no more can the faith that has its evidences in the parallelism between His mighty fact and the age-long aspirations of the human soul. For two thousand years the hope of His coming focused a great people's chief interest. For two thousand years now again His creative influence has been transforming the face of life. No. He will not be out-moded! The faith that centers in Him will not be passed by!

### The Church and Preaching

Faith, then, is man's effort to press back the horizons of life, and make room for his soul; and the Christian faith is supported not only by humanity's aspirations, but also by a tremendous body of historical data which corresponds to these aspirations and fulfills them.

We have arrived now at a third idea which is related to these two, namely, the Christian Church, its preaching and worship.

The Church may be defined as a *fellowship of men and women who have thirsted for God, who have found in Christ the answer to their thirst; who are exalted through their possession in Him of a faith doubly grounded; and who are united to carry forward this message of Him and of their triumph in Him to the utmost bounds of life and the utmost reach of the generation.*

The Church has thus two themes: Christ, and its own experience of triumph; and these two themes are one: for the Church must ever interpret Christ by the light of its own inner aspirations; and it can best preserve its confidence in the truth of its own aspirations by ceaselessly standing them in the light of the glorious fact of Christ.

*The aspiring soul of man, and the majestic fact of Christ!*—These twin truths are at once the Church's treasure

and its trust; and in forth uttering them it will need to lay a tax upon the utmost resources of its life. Art, music, poetry, architecture, ritual, education, preaching—these all have their place and importance; but among them the first place, I hold, incontestably belongs to preaching.

### Primacy of Preaching

In 1921 it was my privilege to be one of the representatives of our Church at the Ecumenical Conference in London. I arrived at the Conference after a tour through England, during which I visited many of the historical cathedrals of that great land. I deeply felt their spell. When I came to London and to St. Paul's on Sunday morning I could hardly wait for the hour of worship. The great cathedral was magnificent. It was filled with a reverent congregation. The surplice choirs chanted a noble *Te Deum*. One of the canons read the Gospel for the day. The entire congregation sang Watt's precious hymn, "When I Survey the Wondrous Cross" to a tune that was so beautiful it riveted itself instantly upon my memory. Then after these things the preacher preached; and what a failure it was! He had no message. He had not felt the wonder of Christ. From the standpoint of literature his production was correct; but, from the standpoint of religion, it was dead. The expectancy, which had been within my soul, froze. Later I went out, knowing I had not worshipped.

As I left that cathedral disappointed, my mind went back to other experiences of worship. I thought of days in the old class room at Drew when Professor Curtis lectured upon Redemption, or of hours in the chapel when someone prayed. I remember once when William V. Kelley so prayed that I thought the very gates of Paradise had opened. At the close of his prayer, with a humility that fairly took away my breath he cried, "O Christ, forgive these faltering words, so unworthy of thy sublimity." In those experiences I had been



in touch with the wonder of Christ; and why? Answer: Because the heart of another man had waited in His presence until he had seen something of that wonder, and he had succeeded in re-expressing it. Such a gaze and expression will always guarantee the success of Christian worship. Architecture, ritual, music may be valuable, and sometimes the vision may come through them; but whenever a human heart gazes open-faced upon the glory of Christ, and re-expresses it, there will be worship.

### The Voice of the Whole Church

I learned this that day from my experience in London's great cathedral; and since then I have always recognized the primacy and centrality of preaching in the Church's age-long ministry. But preaching, when we have fully grasped its values, is much more than the simple expression of some single individual's faith or passion. Preaching is a complex value. Preaching is an expression of the whole Church, both of the Church which is on earth, and of that which is in heaven. Preaching is the Church's continual re-expression of that original *victorious* witness first proclaimed by apostles and martyrs concerning our crucified and risen Lord. It involves at once the preacher, his visible congregation, and the invisible Church triumphant, all fused into one. It is this total body which expresses itself in preaching. The Church of Christ is one. It includes the whole multitude of the redeemed,—apostles, martyrs, confessors, the ages—and it is this unity, the Church of all times, that is forth-uttering its victorious witness to Christ in preaching.

When this witness began, the first preachers were men who had stood beside His open empty sepulchre. Following those men came the martyrs, then the reformers, then ourselves. The chain is unbroken; the body is one. We all proclaim one common aspiration, witness one sublime fulfillment—the reach of

the human soul, and the fact of Christ which corresponds to it.

I would not at all be understood to suggest that there is no room for new truth in Christian preaching. Certainly there is: for the changing institutions of men present in every age again new shadows for the light of Christ to illumine. The truth thus called forth, however, is not new. All truth is potential in the fact of Christ. The changes of history change the shadows cast by sin, and so call for new interpretations of the light of Christ to dispel them; but Christ is all the while the same, complete, perfect; and it is this infinite Christ whom the preacher, his congregation and the Christian ages unite to proclaim.

### Why So Much Preaching?

But, says some one, why so much preaching? The answer is instant. It is because life is perpetually losing its vision amid the fog banks of sense. Preaching takes the things of faith and lifts them up out of this murk. It makes them active forces, arresting, challenging, like the experiences of life. For example, rain is instantly convincing. When it begins to fall, we immediately adjust ourselves to the fact. We hurry, or we go indoors, or we turn up our collars. And all of life is convincing like that. The heat of summer, the cold of winter, the crowded city streets,—these things are all convincing. They act upon us. We adjust ourselves to them. But with the precious values of faith it is different. They do not instantly convince us. They are easily lost out of emphasis. They are often dim and unreal. Some men may ever deny them. Others may completely ignore them. Others again while affirming them, may nevertheless quite neglect them because of crowding excitements.

Preaching meets this condition. It takes the values of faith and lifts them up; makes them commanding, arresting. It stands them like a cathedral out along



the highways. This is its tremendous function. It re-enforces the historical voice of Christ. It is the vehicle of His living presence. It lifts up His majestic image so that it is not blurred by the dust of our crowded streets. It makes Him real. It halts men, in the midst of their shallow rush, with the startling majesty of His witness.

### The Arresting Power of the Fact of Christ

When the first preachers began to proclaim Christ in the fellowship of the first believers, they felt they were uttering the very soul of life; the truth that brought life and immortality to light. When their preachment struck the pagan world it was with a shock as of the ending of some Arctic night. The preaching of their risen Christ had power to challenge both the sins of individuals and the false institutions of that day. It was electric, creative.

And preaching such as theirs still has the same creative power. If there has been failure, it is because our preaching has ceased, in its essential message, to be the same as theirs. The basic thing about their message was that *they stood the vivid fact of Christ out in the midst of all life to challenge all life; out in the midst of all sin to heal all sin; out in the midst of all death to abolish all death.* This was the power of their preaching; and, in so far as ours today is powerless, it is because we have lost our grasp upon their majestic facts.

Too extensively our modern Christ is purely subjective. He is only a fine emotion. He lacks the authority of their vivid, death-conquering Redeemer. Have we surrendered our Gospel in deference to the current naturalism, or at least allowed it to be toned down? This is our failure. We need no new technique. We only need to repossess ourselves of the challenging historical certainties that are the heart of the New Testament, and to preach them with a passion that will tolerate no denial or surrender to no indifference.

Preaching of this sort, again, will move the world. It is, as I have said, the foremost instrument of the Church's equipment. In accomplishing its witness it will inevitably tax its utmost resource. It will have a place for architecture, for music, for ritual, for educational courses; but its supreme instrument will remain preaching. Ritual and music easily become formal. The educational method can hardly kindle those sweeps of emotion that help to lift men to the heights of vision. It is through preaching that spiritual truths are most effectively expressed; and it is through preaching that the worshipping Christian multitude is most readily united and energized, until, gazing beyond life's narrow horizon, they see the Infinite made flesh, and adore.

### The Church Must be Assertive With Its Fact of Christ

All I have been seeking to say has been based upon the recognition that there is a parallel between the aspiring souls of men and the majestic fact of Christ. Christ fulfills us and Christ is a fact. We cannot too greatly emphasize this affirmation. Our Gospels are a reliable literary witness to the historic Jesus. They were produced in the midst of the first Christian generation. It was a community of martyr seriousness. Peter and John and Paul doubted not that a violent death awaited them as they circulated among those first believers saying, "I remember once, when on the shore of Galilee, Jesus took hold of the hand of a dead child and said, Tabitha, arise, and she arose." Or,—"I remember that night of His resurrection, when we were locked in the upper room, and suddenly He stood there, evidently before us." "I remember! I remember!"

Yes, those were martyr witnesses which were speaking, and martyr hearts which were hearing in those days. And it was a martyr Church that wrote our gospels; and there is no break in the chain of witnesses that unites us to that first generation. St. John taught Poly-



carp, Polycarp taught Irenaeus, and Irenaeus taught Heraclius, and Heraclius taught Origen. These things cannot be gainsaid; and far more than sinning men need anything else, they need to be arrested with these facts. As a friend and brother of dying men, the preacher may, indeed, beseech men to believe; but primarily he is a preacher, a proclaimer of these noble facts.

We preachers are not seekers of truth. We have the truth. It is Christ. We do not ask sense-science what we can preach. Gladly we sit at its feet to hear its conclusions concerning the physical universe; but we ourselves are the scientists of the world of the soul, and of the soul's supreme expression,—the historic Christ. If some leader in one of the other sciences should deny our facts, this negative circumstance is not so significant.

What, after all, has astronomy, physics or biology to do with the thirsts of the soul or with its reaches in prayer? What have these sense-sciences to do with the truth of humanity's aspirations? or with the problem of our fears as we stand beside the grave? What have these sense-consciences to do either with the soul's inward majesties? or with the accuracy of Peter's martyr recollections? who said, "I remember! I remember!"

Jesus Christ, I say, is a fact, and the thirsting soul of the human race is a fact. The one I experience within me; the other I have received at the hands of a chain of witnesses, whose passion and seriousness make the speculative opinions of the twentieth century look paltry by comparison. As a preacher and an apostle of these values, I either do or ought to know more about them than some specialist in any other field can possibly know. Einstein doubtless knows vastly more about theoretical physics than I do, but I have no reason to suppose he has explored the fact of Christ as well as I have.

As a minister I ought to be a specialist in the truth of Christ. Here I ought to speak with authority or else I ought not

to speak at all. Modern preaching has too largely yielded this note of authority. We preachers have become, as it were, beggars sitting at the back door of the palace of truth. We sit, I say, at truth's back door asking the sense-sciences for the crumbs that fall from their learned table. It is a shame! We need to recover our apostleship, and to re-assert our authority. We need to recognize that he who knows the immediate voices of his own soul, knows more profoundly than he can who only knows through his soul, that which is brought to him from his senses. The truths of the soul, and the majestic fact of Christ, are humanity's best highway to truth.

If it were safe for any specialized field to be dogmatic concerning truths which belong to another department of learning, then the preacher has the highest right to speak with broad authority. It is certainly a safer venture that Behaviorism cannot be true because it violates both the soul and its majestic Christ than it would be that Christ and the soul are illusions because they do not agree with some temporary speculations in psychology. As preachers, I say, we are apostles of the race's best approach to truth: *man's deeply thirsting soul and the fact of Christ, which martyr witnesses passed to us through the Church*. This is our entrustment; and we ought to grasp it with noble confidence, and proclaim it with convinced authority.

Yes, we are custodians of the supreme truth value. We are explorers of the most certain highway into ultimate reality. The point of view of all the sense-sciences is superficial by comparison. It is time we reasserted the changeless worth of our own entrustment. It is time we called a halt upon the assumption that truth is everywhere else rather than in Christ. Why should we tone down the fact of Christ to suit the speculative opinions of an age? The sense-sciences are naturalistic in their prejudices!—What of it? The soul of humanity at its best abhors naturalism, and thirsts for



transcendence. Let the sense-sciences explore their naturalistic field! Ours is the nobler field, the fact of Christ! His transcendence is His essential characteristic. This is why He interests our thirsting souls. It is because He transcends us that He fulfills us. If we should follow the naturalistic prejudices of the sense-sciences to reduce Him to our size, we would have robbed Him of His chief significance for us. A Christ who can be classified with Buddha or Socrates can do little more for the human race than those other men have done. And besides, this toned down Christ of modern speculation is not historical! He is but a figment of someone's imagination. Neither Peter, nor Paul, nor John, nor Mark, nor Luke knew such an one.

### The Motive for Preaching

But what a message is ours! It beggars the grandeur of the sciences into insignificance. It has all authority. It has even the authority we accord to science: for it is not only a truth of the soul, but a truth also of history. Like science, it is objective; for the risen Christ who is infinite, is also an arresting fact.

Yes, Christ is a fact, and, by preaching, the Church makes Him forever present, forever fresh. We stand Him like a cathedral out there along the highways of life, the goal of all men's striving, the one high prophetic voice reverberating through the ages, calling the race on to its destiny. This is our task, our apostleship from our risen Lord; and how urgent is the need of it today?

The crime wave has been with us now for more than a decade. It evidently is not a wave but a tide. On every hand ideals are declining; and yet we have been interested in child culture far more than our fathers were before us. We have developed a scientific pedagogy and a scientific religious education. If these new ideas, as at present developed, were really vital, then ideals today should be moving forward, and each new generation should be setting a higher

standard. But it is not so. Instead, the set is evidently the other way.

Our times, notwithstanding their unprecedented interest in youth, and the moral culture of youth, have become so seriously defective in ideals that today the heavy percentage of atrocious crimes are being committed by young people in their teens or early twenties. These things may be astonishing to some, but they are no proper occasion for astonishment. Noble lives are not produced either by establishing some few altruistic habits during the teen age, or by accomplishing some few social reforms, such as the Eighteenth Amendment, to improve the social background. These things are valuable; but they are trivial when set over against the actual pressing needs of our aspiring, ego-driven sinning human race. We are suffocating in an atmosphere of self and sense.

What we need, is to have the exhilarating oxygen of Christ and His infinites breathed into all life. It cannot be done once for all. It must be done every day anew. Jesus Christ, the total fact of Christ with all His majesties, must be made as constant a part of life's daily outlook, as our bread, our toil, our newspapers and the sky above our heads.

We need Christian preaching; Spirit-empowered preaching; preaching that is able to stand the majestic Christ of the Gospels, the Infinite Christ of the centuries, unreduced, out there upon every street corner. We need preaching that will make Him as vivid and compelling as our banks and counting houses, as arresting as the rush of traffic upon our streets. Such preaching in cooperation with the Holy Spirit will rebuild the world for it will re-enforce the lifting power of man's own natural thirst toward the Infinite by the revelation of the solid reality of the fact of Christ.

The throne of God and the Lamb is the outstanding characteristic of the heavenly Jerusalem, and *the Majestic fact of Christ* must be made the outstanding fact in this earthly Jerusalem,



if the progress of the ages is still to be carried forward toward its consummation in the City of God.

One of the mysteries of life is the relative significance of God's part and of man's part in the building of the final glory. The Lord's Prayer concludes with the familiar doxology: "Thine is the Kingdom, the power, and the glory,"—and the devout Christian consciousness will be increasingly impressed with the truth of these words. The Kingdom is indeed all of God. Redemption is His awful sacrifice. The creative renewing of man's soul is wrought by His almighty power. Providence is His wisdom. The power that lifts life at last clear of death is certainly His omnipotence.

Yes, we must confess with all the Christian centuries, "Thine is the Kingdom." And yet man has a part. Christ himself commissioned us saying, "As the living Father sent me, even so send I you." Certainly, so far as this world is concerned, where we fail there is failure. If the ages are to be advanced, we evidently must stand the infinite Christ in their midst. If we fail, the advance will be halted.

Neither the all-wisdom of divine providence, nor the all-sufficiency of divine redeeming grace will have any significance for men if the Church fails in its task of preaching. If we preachers and believers fail, the world can become as pagan again as when the old pagan empires brutalized the masses, debauched youth, prostituted womanhood and slaughtered infants.

Christian civilization is a partial realization of man's possibility when once the infinities of his aspiring soul have been established by contact with the majestic fact of Christ, and energized by the Spirit's inner revealings. Our unescapable choice is: Witness Christ and illuminate the darkness of this world, or see life's glimmering Christian light darken again toward pagan night.

The repeal of prohibition and the abolishing of Sunday laws are only illustrations. There is no Christian ideal we

may not lose if we fail to stand the infinite Christ vividly out beside every road, and on every street corner of life. *The institutions and abuses of paganism were but the natural expression of the races, thirsting, selfish, ego-driven, disillusioned, despairing point of view; and there is no depth of paganism to which this world may not sink back again if the Church should fail in its apostolate from Christ.*

But the stake is larger. The choice is not between paganism and Christian civilization as we have known it. The ages are ripe for a tremendous new advance. As feudalism left pagan slavery behind, and democracy abolished feudalism and kings, so at this moment again the Risen living Christ stands forth to lead the ages on. God only knows what achievements may be possible to our sons and daughters in the next generations if we once more undergird this throbbing, moving age with Christ. Its very restlessness is full of promise.

Of promise! Yes, if the Church does not fail its Lord; but of threat and impending tragedy if it does. There is only one cure for sin, either in this world or that which is to come. It is faith and the Holy Spirit revealing the crucified and risen Christ in the innermost centers of human consciousness. Where this miracle has been wrought life can advance. Where it has not been wrought, regardless of culture, life inevitably decays.

But there is an even larger motive for preaching. By preaching we not only lift the world's civilization, we also help individual men and women into their eternal destiny. I am not unaware of that which the Holy Spirit does for men in response to prayer, and that which also He does apart from any human intercession, both in this life and at the experience of death. I cherish that magnificent speculation of Professor Curtis, who used to say: "In the experience of death the Holy Spirit presents Jesus Christ in all the fullness of His redemptive sufficiency to all men;



saint and sinner, to unbelievers and heathen alike." The moment of death is every man's last probationary opportunity. It is every man's last majestic summons to destiny. I believe this. I rejoice to believe this,—and yet, notwithstanding the incomparable persuasiveness of the Spirit's inner voice, I cannot escape from the conviction that myself can make a contribution toward the salvation of men and women that none, no, not even the Holy Spirit can make, if I should fail.

### My Total Truth

I gather up. Faith is man's pressing back of life's horizons to make room for the infinite outgoings of his soul.

In the Christian faith man's aspiring infinities are fulfilled and confirmed by the Infinite of Christ, the Infinite made flesh, the Infinite standing definitely, objectively within the stream of history.

Christian preaching takes these two values and makes them arresting, compelling, vivid, until they challenge all life's littleness, calling men to their best. High indeed is the apostleship with which we are commissioned. Yes, we would the increase of civilization toward the City of God, and we toil beside the Triune God in relating lost men, immortal spirits, to Christ for eternity.

O, it is high to speak God's utmost thought!  
To utter forth in flaming words that burn,  
An echo of that life once lived on earth;  
That life in every lineament divine,  
Who felt and spoke and wrought so fully true  
He seemed the very soul of good made flesh!

Yes, it is high to speak God's utmost thought!  
And on these words, our word of Him, the world  
E'er feeds. Here only can men find firm facts,  
Majestic, grand, unbounded as the soul.  
All other life is death at last; but He  
Death's chains shook off. He burst His tomb, and rose.  
He rose! He lives! and Him, immortal, knew  
That martyr band He chose, His witnesses.

They saw His empty tomb; they saw His form;  
They heard His voice and thrilled as oft before,  
He broke their bread; He touched their hands with His;  
He breathed upon them peace, and breathing said:  
"Go preach! Go tell what you have seen and heard!  
Proclaim to men salvation now complete;  
Their souls fulfilled; high destiny begun  
In Me, who lead their way through death to life."

"Go preach!" He said, and we are of that band  
To whom He spoke. We all are witnesses.  
The first stood by His empty tomb; we here,  
Beside the latest born of men; but all  
Are one, one Church, one preaching company  
Proclaiming ever more anew one truth:  
The race's reaching soul, and Him, great Christ  
Our complement; the answer to the whole,  
Standing a massive fact a-top the years.

Brethren of the ministry! This is our high privilege, our awful task! And the assembled ages are watching how we perform it!—*H. P. S.*

## Comments on Topics of the Times

PROFESSOR LEANDER S. KEYSER, M.A., D.D.

### What Science Reveals

AN anxious friend, a reader of this journal, writes us about the statements of a liberalistic minister in one of our large cities. This minister is enthusiastic over some pronouncements of Albert W. Palmer, whom he calls "one of the outstanding philosophers of religion today." This famous philosopher says: "A new sense of the reality and contemporaneousness of God is just about to burst on the world. Greater than any other recovery act will be an adequate and convincing recovery of

God. . . . The prophets and seers of this modern recovery of God are among the philosophers and scientists." All of us rejoice in the discoveries and inventions of science. We believe that some things can be pretty well settled by the investigation of the natural universe, especially that back of it and in it there must be a personal and almighty God. It seems to us that Jeans, Eddington, Millikan and Pupin have done much to prove that much. But that is not enough to satisfy the human intellect and heart. We need more.

### The More that we Need

IF science can come near proving the existence of God, yet it can tell us little about Him that we need to know. We need a God who is much more than a great Mechanist and Mathematician. We want to know whether He is a loving God; whether He has devised a plan by which our sins can be forgiven; whether He has redeemed us from sin and ignorance; whether He has made provision for our eternal destiny. Science cannot tell us these things; cannot solve our most vital and pressing problems. Human philosophy also comes short of giving us the knowledge for which our souls cry out. Then where shall we turn for the information we crave and need? To the Bible. On its holy pages we see revealed just the kind of a God we need—one who is the Creator, Preserver and Redeemer of the world; who can and will save us from sin and bring us to eternal life. Add to this the experience of the truth of the Bible begotten by the new birth through faith in Jesus Christ, and we certainly have light on life's pathway and then on into a blessed immortality.

### The Modern Recovery of God

THE philosopher above referred to speaks feelingly about "this modern recovery of God." The minister who quotes him says: "It ought to make every believing heart dance and our spirits revel in the fact that new affirmations of God are coming from quarters where thousands of Christian people least expected it." These expressions are exuberant. However, for Christian people God has not been lost, and therefore does not need to be "recovered." He has all along been clearly revealed in the Bible, and Christ came many centuries ago to bring Him near to us, and to make Him clear and dear to us. It must be the people who have rejected Christ and the Bible who have lost the sense of God's reality, presence and love. Besides, there have been many scientists in the past who believed in God and

realized that He is more or less clearly revealed in the works of nature. Even so far back as David's day we read: "The heavens declare the glory of God, and the firmament showeth His handiwork." And Paul said: "Though He be not far from any one of us; for in Him we live, and move, and have our being."

### A Good Testimony—Thanks!

THE following commendation of *CHRISTIAN FAITH AND LIFE* has been received from Dr. Henry C. Morrison, president of Asbury College, Wilmore, Ky., one of the stalwart colleges of the country:

"You brethren are sending out a great magazine. It is timely, and carries a gracious message to the people and a powerful defense of essential Bible truth. May the Lord continue to bless and use you."

### Preaching About Sin

A MODERNIST preacher thinks that preaching about sin in our day is futile. He says: "Conviction of sin will never come to this age by talking about sin. It must come through preaching the loveliness of Jesus Christ, the emphasizing of His moral excellence and redemptive spirit. Men must be brought to look at life under the shadow of the cross. As men see Him they will be smitten with the sense of the exceeding sinfulness of sin." There is here a mixture of truth and error. Certainly we want to preach the "loveliness," better, the love, of Christ; but we must needs also point out the heinousness of sin. Jesus did. One of His first words was "Repent." Again He said, "Except ye repent, ye shall all likewise perish." He also said that, when the Holy Spirit would come, He would "convict the world of sin, of righteousness and of judgment." Jesus also said, "For judgment I am come into this world" (John 9:39). Peter's sermon on the day of Pentecost may well serve as a model for evangelical preachers. He first re-



asked the people for their sins; then, when they were convicted, and cried out, "What shall we do?" he said: "Repent, and be baptised for the remission of sins, and ye shall receive the Holy Ghost." Paul spoke of the exceeding unprofitableness of sin. Thus the liberal minister from whom we have quoted reaches "half-truths," which are sometimes more dangerous than whole errors.

### Fictitious Age of Cave Dwellers

THE evolutionists tell us about the great age of the cave-dwellers in Europe. They think that, because those people lived in so primitive a fashion, they must belong to a very remote period of time. But there are cave-dwellers to-day; and they sometimes live side by side with advanced civilization, too. We quote in confirmation of this fact from Dr. Melvin G. Kyle's latest work, just from the press, on his excavations at Kirjath-Sepher, Palestine:

The Horites are still in the land. People who try to understand cave-dwellers as surely very ancient and primitive people, will need to revise their anthropology. Our butter and our beer come from cave-dwellers; our bread is baked by cave-dwellers; our laundry work is done by cave-dwellers. There are very few people in this part of the territory of Judah who live in what we call houses. They are cave-dwellers.

### High Ancient Civilization

DR. KYLE and his fellow-archeologists found two large caves beneath the ancient city of Kirjath-Sepher. Let us note what Dr. Kyle says (page 61 of the work above noted):

These two great underground defenses add another striking evidence of the engineering knowledge and skill of both the Canaanites and the Israelites who followed them. This attests once more that which is everywhere manifest here at Kirjath-Sepher, that the civilization of all that period, from 2000 B.C. to the days of Nebuchadnezzar, was of a much higher order than has ever been claimed by those who believed in the low culture of that age; and it completely refutes beyond redemption the theory that the patriarchal and early Israelite age was of a very low culture, out of which nothing is to be expected until after a long period of development. This is the confident

and ever-deepening conviction of nearly every one who does research work in the Bible lands.

### Is Christianity a Paradox?

TO our mind, there is something misty and obscure about the phrase, "Christianity the Paradox of God." Of course, the dictionary gives two definitions of a paradox. The first is that it is a seemingly self-contradictory statement which may, after all, be true. The second is that it is a contradictory and false statement. Perhaps the coiner of the phrase, "Christianity the Paradox of God" means to use it in the first sense. Still, we cannot see that Christianity is a paradox at all. Is anything more reasonable than that the God of the universe should give a special revelation of Himself and of His plan for the purpose and destiny of the creation? Is it not consistent, too, to believe that He would put His disclosure in book form, so that it could be handed down from generation to generation and be carried to the ends of the earth? Would it not be unreasonable for Him not to do so? Is it not also clear and reasonable to believe that He would devise a plan for the redemption of the world in which mercy and justice would meet and kiss each other? We confess that, to our mind, the Christian faith, so far from being paradoxical, is pre-eminently consistent with reason.

### Of Course, There are Mysteries

IN respect to the preceding paragraph, we do not mean to say that there are no mysteries in the Christian system. We cannot solve all the problems of theology any more than we can solve all the problems of science. But the mysteries are not paradoxes. Difficulties that are insoluble in this life-time are not contradictions; they are simply difficulties awaiting more light for their solution. In biology the conception and birth of a human child, who will develop in a few years into a self-conscious personality, is a profound mystery, but it cannot be said to be a paradox. So the virgin

birth of the incarnate Son of God is a mystery; but it is not inconceivable nor paradoxical. That the person of the Son of God should permit Himself to be ensphered in human nature assumed from the human substance of the Virgin Mary, so that the result would be a real incarnation of the divine person, is not inconceivable or irrational. So it is not unreasonable to believe that God has three centers of self-consciousness, or egoity, and is therefore a Trinity. There are mysteries in Christianity, as there are everywhere, but there are no paradoxes.

### Christ the Only Way

SOME meditations on Christ's reply to Thomas, when He said, "I am the way, the truth and the life," are fruitful of spiritual edification. Why is Christ the way to the Father? Because no one has ever known of a person who was converted but he found God through faith in the Lord Jesus Christ. Thousands, yes, hundreds of thousands of people have found God in that way, and they have found Him to be the Almighty Father and also the merciful Redeemer of the world—not only the God of natural theism, but what is many times better, the God of Christian theism. With people who have accepted Christ by faith there has not been a single exception in all the centuries. On the other hand, do you know of any one who rejected Christ and yet found the way to God as Father and Redeemer? A universal Christian experience verifies our Lord's declaration when He said, "I am the way."

### More Proof from Experience

IN the book, entitled *Christ at the Round Table*, by E. Stanley Jones, we find a significant statement of fact. In citing Dr. Jones we do not mean to endorse everything he says in his books. But what we cite here is important. At the round table were gathered a number of finely cultured Brahmans. They were versed in human philosophy and

other recondite subjects. But they acknowledged frankly that they had not found God, although they hoped to find Him in the way they were pursuing. This was the sad testimony of these highly educated Hindus. Then some Christians, some of whom were not highly educated, but were from the humbler castes, arose and gave their testimony. In every case they bore clear witness that they had found God. And how had they found Him? Through faith in Jesus Christ. How clearly this testimony agrees with our Lord's saying: "I am the way. . . . No man cometh unto the Father but by Me."

### Further Evidence

IN company with a number of other travelers, the writer of these lines once had the privilege of visiting the Mosque of St. Sophia in Constantinople during the Mohammedan hour of prayer. This was a good many years ago. The worshipers (all men folk) entered the vast auditorium, bowed, then bowed lower, soon prostrated themselves on the floor, and then assumed various attitudes, some on the floor, others on a high platform. Of all the calling screaming, imploring and appealing we never heard the like. But in it all there was no note of victory, no major note; all was in the minor key, making one feel that none of them had found God or realized that He answered their prayers. We wished that we could hush the vociferous petitioners, and tell them that God is not far off, nor deaf, nor unwilling to hear if they would come to Him in the right way. But we felt we knew why they could not find God as a gracious God and Father. It was because they rejected Christ, the only Mediator between God and man. They rejected Him who said, "I am the way."

### A Fundamental Reason

THERE is a profound reason why no man can come to the Father save through the Christ. This reason lies in



the very nature and constitution of the Christian system of truth and salvation. According to Christian teaching, God is a Trinity. It stands to reason, therefore, that no man who will not accept the doctrine of God as triune can find Him in the certitude of assurance. The truth might be put in this simple way: If a person rejects the Second Person of the Trinity, the Third Person will not lead him into the presence of the First Person. To put it, on the other hand, in the positive way, if a person will acknowledge Christ as the Second Person of the Trinity, then the Third Person will surely lead him into the presence of the First Person. This is not a mere academic discussion. The statements have been verified again and again in Christian experience. The writer once tried to satisfy himself with mere natural theism; but he soon found that God outside of Christ was a "consuming fire." However, the moment he was willing to accept Christ as his divine Saviour, the experience of God as Father and Redeemer came to him in all its fullness and blessedness. This is not an isolated experience. It has been duplicated in innumerable cases.

### A Further Precious Truth

THERE is still more in the treasure-house of our text. In previous verses Christ had said: "In my Father's abode are many homes. If it were not so, I would have told you. I go to prepare a place for you," etc. Then Thomas said: "Lord, we know not whither thou goest, and how can we know the way?" It was then that Jesus gave the blessed assurance, "I am the way, the truth and the life: no man cometh unto the Father but by Me." That means that, if men come to the Father, they will also finally come to the Father's abode, and be at home with Him for ever and ever. They will dwell in the happy place which Christ has prepared for them. In other words, those who accept Christ will attain to an immortal destiny. They will realize what the Psalmist said many

centuries ago: "In thy presence there is fullness of joy, and at thy right hand there are pleasures for evermore." They will also be at home with the glorified Son of God: "And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."

### An Inexhaustible Text

THE text on which we have been saying our sermon is wonderfully suggestive. We cannot exhaust its rich contents. However, we desire to add another comforting reflection. Christ answered Thomas' question more fully than it strictly required. Jesus always does that when we understand His ways aright. He not only said, "I am the way," but He added, "the truth and the life." Is not the truth what every earnest soul desires? Give us the truth whether it makes us happy or not, is the almost despondent cry of many people who are walking in spiritual darkness. When we are traveling by auto or train, we want to be sure that we are going on the true way—the way that will lead us to our destination. Now, since Christ is the embodiment of "the truth," it surely must follow that, if we accept Him, we shall find the truth. A Christian experience, coming through faith in Christ, always gives the inner assurance of truth. But, further, if we want to travel on a way, we must have life; we cannot travel on a physical highway unless we have physical life—we mean we cannot travel consciously. But Christ is spiritual truth and is a spiritual way. Therefore, in order that we may travel on the true way, we must have spiritual life. Christ Himself imparts that life to us. Let everybody lift up his heart in praise and rejoicing that Christ is "the way, the truth and the life."

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It is within the power of every man, whatever his years, to seize upon the secret of eternal life, to find the life beyond boredom in the conscious commitment to Jesus Christ. —*Calvary Evangel*.

# THE SANCTUARY

## The Seven Churches which are in Asia

HAROLD J. OCKENGA, B.A.

### Struggling Christians

Revelation 3:7-13

**T**HE church of Philadelphia had no fault save weakness; no errors, no lack of discipline. It was an unimportant church of a small town. One need not look far to find examples of the heroic ministers of these small, struggling churches. The name Philadelphia, brotherly love, is refreshing in that barren period of history. The town was named after Attalus Philadelphus, the king of Pergamum, who built it in the second century B.C.

The Christ who wrote this letter described Himself as holy, signifying His separateness from sin and His awe-inspiring purity. "He that is true" reveals Him who never errs, never changes, never repents. A true man is safe in His hands; a false man has no hope. "He that hath the key of David" means the power he exercises to open the kingdom of heaven to a repentant sinner. He reserves for Himself the last word as to who shall and shall not enter the kingdom. "He that openeth and no man shutteth and he that shutteth and no man openeth" means that He will reverse many wrong decisions of His servants here on earth. His will and decision cannot be opposed by individuals, churches, or by nations.

#### The Open Door—Opportunity

Christ placed before this struggling church an open door of gospel opportunity. It was similar to Paul's open door and to the door that is open before every faithful church no matter how small. When God opens this, no adver-

sary or opposition can close it. If God had not opened it, no other means to which we would resort could.

Christ acknowledges the weakness of this little, poor church, which was small in the eyes of men, but He held before them the promise that nothing could stop them if they would seize their opportunity. Only their failure could keep them from entering the door.

#### The Only Way of Seizing It

A careful reading of these verses will not let one forget who it is that is saying this, for the omniscient, omnipotent, omnipresent, eternal Christ is referred to nineteen times. He promised to make their enemies worship at their feet, that is, be convinced that they were right and worship with them. He would keep them in the hour of temptation because they had kept His word in the hour of trial. He will come quickly and end the tribulation through which they were passing.

Remember, He advised this church, to hold fast and to let no man take its crown. If this church did not seize the opportunity that He gave to it, He would raise up another instrument of His purpose, and this church would lose its reward.

#### The Overcomers

To the victor is the promise of a fixed position in the heavenly kingdom. Never will the status of that victory be changed. The overcomers will be like the angels who cannot fall from their position of favor.

On this individual, typified by a pillar, will be written the name of God and the



city of God. Just as the Bible speaks of those who have followed the beast, having on them the mark of the beast, so the true children of God will possess the nature of God. They will be citizens of that eternal city.

Many of the Philadelphians were discouraged in the midst of the struggle, but when they contemplated Him for whom they struggled, and the promised results of that struggle, they were encouraged. So may we be.

## Lukewarm Christians

Revelation 3:14-22

THIS last of the seven churches is thought by the historical school of interpretation to represent our age. It does not represent our age, but it also has a teaching for all ages of the church, as has every one of these epistles. The angel of this church was perhaps converted under Paul as was Philemon. Some think he was Archippus, a son of Philemon, and one spoken of in the Apostolical Constitutions as the first bishop of Laodicea. Well might he have regenerated in the thirty years between the writing of the epistle to Philemon and this time so that he would deserve the rebuke of the Christ.

Laodicea was near Colossæ, about seventy miles east of Ephesus. It was a wealthy city in its day, but now is a mass of ruins with its theaters and palaces in desolation. In 381 A.D. it had the metropolitan dignity of a council held to determine the Canon of the Scripture.

To this church Christ is represented as the Amen, or the perfect fulfillment of the Will of God in life and death. He was the source of all creation, and by Him were all things made that were made. He accused this church of being lukewarm.

### Analysis of a Lukewarm Church

Lukewarm means neither hot nor cold. Cold, in the sense used here, is one untouched by the powers of grace, but who

when touched might become a zealous and earnest Christian, such as Matthew, Zaccheus, and Mary Magdalene. Lukewarm is the condition of one on whom the gospel has only kindled a feeble spark, such as the Pharisees with whom Christ could have nothing in common. The lukewarm state of this church was condemned by Christ. Hot is the condition of one who is in the state of fervency, whose love for God is a divine heat or a divine fire.

The condition of a lukewarm church is that it thinks it is rich when in reality it is poor. Instead of having spiritual riches these Christians were walking in their own righteousness like the Pharisees. They were trusting in works and they possessed an egoism which excludes true spiritual riches.

Christ knew the state of their grace, a wretched and miserable one. They were blind when they thought they possessed spiritual insight, naked when they boasted of garments of righteousness, poor when they exchanged external morality for inner peace, hope and selflessness.

### Admonition to a Lukewarm Church

Christ preferred people hot or cold. He wanted nothing to do with a half-way position. People are either for Him or against Him. The lukewarm state will result in absolute rejection by Christ. Such an insipid state is utterly loathing to Christ. But as yet this is only a warning.

The chastisement of God is an expression of His love. The rebuke of Christ administered to an individual is the evidence of His love, and the zeal brought about by that chastising and that rebuke is the effect of Christ's love of an individual.

### Advice to a Lukewarm Church

His advice and counsel was to buy from Him who alone had it to give, gold, which is purity of faith, white raiment, which is true righteousness, and eye salve, which is for spiritual illumina-

tion. "I stand at the door and knock. If any man opens I will come in and sup with him and he with me." Here we have a picture of the long suffering of Christ; here the power of the individual is shown, and here is a pure allusion to the personal fellowship experienced between Christ and the believer typified by the bride and the husband.

The overcomer who recently was threatened with rejection is now promised the highest possible place in grace to live and reign with Christ. As He shares the Father's glory, freedom and power, so the overcomers of the church of Laodicea and of the church of today will do.

## Promises

Revelation 2:1—3:23

**T**HE promises to the seven churches of Asia progressively unfold from earth to glory like the unfolding of the kingdom of God from its beginnings on earth to its consummation in heaven. The first four promises concern the church on earth. The next three concern the church in heaven where the kingdom of God is established and all foes are at the feet of Christ. The church is triumphant and advances from glory to glory. These promises given to the seven churches are applicable to the church of all ages.

### The Promise to the Church of Ephesus

The promise to the church of Ephesus is the counterpart of Genesis, Ch. 1 and 2. What man lost by the fall in the garden of Eden will be restored to the over-coming church. God will give the victors to eat of the tree of life which is in the midst of the paradise of God. When man fell into sin he began to die. When through Christ he is a victor he possesses eternal life.

### The Promise to the Church of Smyrna

Smyrna was the suffering church that had great tribulation. Many of its members were put to death, but he who was faithful unto death was promised a two-

fold reward; first, the crown of life which fadeth not away; second, invulnerability to the second death. The second death is that which comes after physical death. It is separation from God and is called hell in the Bible. All of the pains of hell exist in the state known as the second death. But the second death shall have no power over those who took part in the first resurrection, which is synonymous with living a victorious Christian life.

### Promise to the Church of Pergamos

In Pergamos was the sect that rebelled against the will of God which was revealed in His word and which followed the doctrine of Balaamism consisting of impurity in worship and in life, and was a great temptation to the Christians at Pergamos. But to those who overcame God gave the promise that He would give them to eat of the hidden manna, which typified the experiencing of a new nature which was like Christ.

### The Promise to Thyatira

The temptation to the Christians of Thyatira was to licentiousness and to evil living after the example of Jezebel. The promise held out to them for overcoming was personal sovereignty and a share of the sovereignty of Christ. The individual and churches who overcame this temptation by the blood of the Lamb and by the word of their testimony were given a share in the sovereignty of Christ. As He will rule over the nations so will they. The present glory of the Christian life is as the morning star to the day in comparison with their future power and sovereignty. This was the counterpart of the Davidic kingdom. It is the church sharing in royalty.

### The Promise to Sardis

The sin of Sardis was that of hypocrisy, of allowing the good things which it possessed and received from Christ to die. It possessed a name that lived but it was dead. In the judgment day this would be revealed. But for those



who overcame and who did not defile their garments Christ reserved white garment which is a perfect character.

#### The Promise to Philadelphia

The church of Philadelphia was commended for the great work it was doing with little strength, and for this purpose God opened before them an effectual door of opportunity. To the overcomers He promised that their position of grace in the heavenly state would be like the angels. He calls them pillars in the temple of God. As followers of Christ, the name of God and of the Father of God would be carried by them, and they would have access to the city which has always been the object of

mankind's desire. As high priests and citizens of the heavenly kingdom, their condition would never be changed.

#### The Promise to Laodicea

The Laodiceans were lukewarm Christians, trusting in their works and resting in a tepid state as a conclusion to their relationship to Christ. Though they were threatened with being completely excluded from the presence of Christ, yet Christ held before them the highest promise of all if they should overcome. They were to sit down with Him on His throne as He sat down with the Father upon His throne. Beyond this there can be nothing more, and hence with it the promises must close.

## Current Religious Thought

# The Destruction of Sennacherib's Army

## Was it a Miracle?

REVEREND FRANK E. ALLEN

BY what means was Jerusalem saved from threatened destruction when attacked by the army of Sennacherib? Was the enemy destroyed by malaria and the plague or by the hand of the angel of God? The Bible record says, in Isaiah the thirty-seventh chapter, that "The angel of the Lord went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand." According to my reading in commentaries and encyclopaedias they assert, in the proportion of ten to one or two, that there was some secondary cause, probably the plague, which destroyed the Assyrian army.

Sennacherib had determined to punish both Judah and Egypt because the former had paid the tribute to Egypt which he had expected to receive. His army marched westward over the highway of

the nations, down the eastern coast of the Mediterranean, conquering and devastating as they went. They took a large number of the fenced cities of Judah, seeing which, Hezekiah sent out the tribute that had been asked, even stripping the temple of its gold to gather the money. It is said that a part of Sennacherib's army went on toward Egypt, while a detachment was left to make an expedition against Jerusalem in order to subdue it.

According to the Egyptian story, which has come down through Herodotus, the king of Egypt appealed to his god and that, in the night, a multitude of field-mice ate up the quivers, bowstrings and shield-straps of the Assyrians. The next day the Assyrians fled but many of them fell by the way. The inference is that the mice carried the

plague which caused the death of a multitude of the Assyrians. The Serbonian bog between Syria and Egypt, near which this disaster is said to have occurred, was a place terrible for filth and miasma and the noxious vapors from it travelled far so that villages near it festered with disease. It is supposed that many of the surviving Assyrian soldiers, when they came up to Lachish, then over to Jerusalem, took suddenly sick, infected others, and one hundred and eighty-five thousand died in one night. This ruined the power of the army so that they were forced to return to Nineveh.

Many of the proponents of this theory insist that the power of God was manifested through the secondary cause of the plague. This view, they declare, is substantiated by the historians Herodotus, Josephus and Berosus and that the Scriptural record is clarified by their supplements. The mouse is said to have been the Egyptian symbol for the plague and so the explanation of Herodotus is accepted.

When Berosus, the Chaldean historian, says it was the plague, the average writer accepts this theory as well substantiated.

This theory, like many others which explain away the miracles of the Bible, evaporates into the stratosphere when it is carefully unwound and its real basis considered. It is almost as thin as Dr. Cook's story of his discovery of the North Pole.

### The Natural Meaning

The account tells us in as plain, unequivocal language as it is possible to use, that the angel of the Lord smote in the camp of the Assyrians a hundred and eighty-five thousand men. The natural interpretation of the passage is that they were smitten directly by the power of the angel of God just as the first-born were in Egypt. This was the common interpretation in the centuries gone by and the natural interpretation is usually the most accurate.

### The Flower of the Army Fell

The plague would have stricken the common foot soldiers of the army first. If the men of the Assyrian army were infected by mice or by the Serbonian bog, the first men to fall would have been the ordinary soldiers who had poorer sleeping quarters, worse food, less shelter and were worn out with the long march. The captains and the leaders who rode on horses or in chariots would be in better physical condition, have better sanitation, better protection from bogs and disease and be less likely to be infected, at most they would stand only an equal chance of infection. This, however, was not the case, for we are told in 2 Chron.32:21, that the angel of the Lord cut off all the mighty men of valor, the leaders and the captains in the camp of the king of Assyria. The flower of the army, the strongest men and the officers were the ones who fell by the hand of the angel. The organization and effectiveness of the remnant of the army was thus ruined. God was more merciful to those less to blame as shown by the fact that He struck down the mighty, the proud and the haughty first, in order that those who remained should learn to honor and fear Him.

### Fellow-soldiers Would Have Known

If those who were slain had died of the pestilence the guards and their fellow-soldiers would have known it during the night. It is not reasonable to suppose that an army would lie in camp before the fortress of an enemy overnight without guards set to watch during the darkness. If men were awake guarding the camp they could not but notice some commotion and hear groaning among the men if multitudes of them were sick and dying. The companion soldiers must also have been awakened by the groans of the dying if their fellows had been sick unto death. The inference from the record is that the surviving soldiers did not know anything of the death of their comrades un-



in the morning when they awoke and found a vast number of men dead.

### No Plague Like It

The Bubonic plague works rapidly and disastrously, yet such terrible results have never been known in history. It is said that in the early German invasions of Italy whole armies and camps were swept away by the pestilential climate. The losses of the first crusade, it is alleged, were over three hundred thousand and in the third crusade one hundred thousand died of disease. Instances of a similar nature might be multiplied, but in none of them was the loss nearly equal to that of Sennacherib in one night. The loss by disease extended over several months in the case of the greatest losses. The whole army of Sennacherib seemed to be well the day before the angel came, and blasphemous in their threats against Judah, and the next day those who had not died were able to march. No disease seemed to cling to them or to follow them.

### Hezekiah's Sickness

Hezekiah took sick some time after this, with what appeared to be a fatal disease, and it has been asserted that he contracted the plague from the Assyrians. Here again is a superficial, skeptical inference, for the Hebrew word describing Hezekiah's sickness is not used of the plague, but is applied to carbuncles and inflammatory ulcers as in Ex. 9:9 and Job 2:7 (*Smith's Dictionary of the Bible*, Vol. II, p. 1058).

The people of Jerusalem would not have dared to touch the spoil of the Assyrians if they had thought they died of the plague. Yet the spoil was gathered as by a host of caterpillars or locusts as is indicated in Isa. 33:1-4, which speaks of the spoiling of the Assyrian army.

### Larger Part of Army from the North

The larger part of the army which marched against Jerusalem came from

the north (Is. 10:28-32). The theory is that the greater part of the army had marched against Egypt and that, as they returned, they had been sent from Lachish against Jerusalem. Some evidently did come from the southwest but those who terrified Jerusalem more, as is vividly portrayed in the tenth chapter, came from the north. That division of the army which came from Ai on southward against Jerusalem, at least as far as Nob, only a mile or so from the city, had not been exposed to the infection from the Serbonian bog and they considered themselves easily able to take the city. They did not stand in the presence of the angel of God.

### Lightning says the Talmud

The Talmud and some of the Targums attribute the loss to storms of lightning. Perhaps these sources are not very weighty but we might as well accept the traditions of the Jews as those of heathen priests.

### Plague Theory comes from Heathen Priests

The whole theory of the destruction of the army by a plague hangs upon the stories of a few heathen priests. But what of Herodotus and Josephus, were they not historians? The informers of Herodotus were Egyptian priests and Josephus quoted from Berosus, a Babylonian priest. When Herodotus received his story from Egyptian priests it had been tradition for two hundred and fifty years and the story sounds like much-doctored tradition. They attributed divine honor to the mouse. A stone statue of the king stood in the temple of Hephaestus holding a mouse in its hand.

Berosus, the source of the authority of Josephus, from whom he quoted in this matter, was a priest of Belus who lived four hundred and fifty years after the time of Sennacherib and Hezekiah. The story must have passed through many hands before his day, and even if he took part of it from written records it is evident that it would be told in such a way as to honor their gods. In fact it

is quite possible that the Assyrian soldiers who fled back to their own land did not know how their comrades and officers had been killed. They fled from the camp without waiting to investigate. When they went home they might tell their people that their army had been ruined by a dread plague.

### The Invasion Soon Over

It has been sometimes supposed that this Assyrian invasion lasted for a period of three years. The whole invasion could not have covered more than a year and seemingly not that long. Hezekiah reigned but twenty-nine years. It was in his fourteenth year that Sennacherib made the invasion. Shortly after that Hezekiah was taken sick for he lived fifteen years after his sickness. This does not give much time for an invasion into Egypt or a plague to rage as they lay about Jerusalem.

There are several things in the Assyrian account which seem doubtful. They evidently did not take even the gold that Hezekiah had handed over to them as tribute. The Jews recovered it, repaired the temple and placed the vessels back in their places before Mero-dach-Caladan came to visit Hezekiah, and he came shortly after Hezekiah's sickness. Hezekiah's sickness and Mero-dach-Caladan's visit could not have occurred before the Assyrian invasion because there was peace in the land after that during Hezekiah's life time (Is. 39:8). Therefore the shortness of this invasion, less than a year, renders highly improbable the whole theory of the exposure of the Assyrian army to the pestilence in the Serbonian bog at this time.

### Does not Honor God

The theory that the plague destroyed the strength of the Assyrian army does not give due honor to God, Who performed this miracle that He might silence blasphemers and bring everlasting honor to Himself. Where it is not stated or implied that God used some secondary cause in performing a miracle

we do not honor Him in introducing such a cause and thus declining to take the miracle at its face value. God, in answering the prayers of Hezekiah and Isaiah by the miracle, wanted to exalt His power in the thought of the Jews and lead them to trust Him. He wanted to show the Assyrians that they should fear the God of Israel. Sennacherib, for the time being, was apparently convinced. Rawlinson says that in Sennacherib's account of his wars with Hezekiah, in the hall of the great palace of Koyunjik, he uses the expression, "Then I prayed to God": the only instance of an inscription wherein the name of God occurs without a heathen adjunct. Like Nebuchadnezzar he admitted, when the evidence was clear, that the God of Judah was greater than his god. It is well if we admit that Hezekiah's God is our God, a God of infinite power and wisdom, and that He has given us an inerrant, infallible Word.

*Hopkinton, Iowa.*

## Civilization and Service

Civilization is riddled with blind alleys. The prosperity that ends in my being prosperous is a blind alley; the education that ends in my being educated is a blind alley; the amusement that ends in my being amused is a blind alley; the religion that ends in my being religious is a blind alley. These broad highways were never intended to end abruptly at the points that I have indicated. My prosperity, instead of ending with the inflation of my bank account, should lead to the enrichment of the world. My education, instead of ending with a university triumph, should equip my whole individuality for loftier service. My amusement, instead of being a mere revel, should be a tonic, a refreshment, a re-creation. And my religion, instead of merely filling my soul with a smug and unwholesome self-content, should help every man I meet to fight life's battle with a braver heart.—*F. W. Boreham, D.D.*



# The Incarnation

## The Assumption of Human Nature by the Son of God What Destructive Criticism Has Left Us

LUTHER HESS WARING, PH.D.

Matthew 22:42

### The Teaching of the Holy Scriptures

THE tranquillity of the night where the shepherds were watching over their flocks in old Judea suddenly changed to a burst of glory and good news. In a sense it may be termed the first message on the air to the world. St. Luke gives an account of the announcement:

And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

And this shall be a sign unto you; Ye shall see the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly hosts praising God and saying, Glory to God in the highest, and on earth peace, good will toward men (Luke 2:9-14).

That is the message of the angels who came to earth early on the morning of the Saviour's birth in a manger at Bethlehem with a hallelujah chorus; and that message stands yet today unchanged, unchallenged, supported by prophecy, revelation, miracles, a sinless life, a resurrection from the dead and an ascension beyond the clouds. The message stands in spite of the scoffer, the doubter, the infidel and the destructive critic.

The announcement to the world today of the incarnation is the message of the angels nineteen centuries ago, supported by prophecy and promise past and future, supported by numerous announcements of and the presence of angels, not only at His birth, but also in the gar-

den of Gethsemane, at the tomb and at the ascension; supported, too, by the voice of the Father at His baptism and again on the Mount of Transfiguration. The announcement of the birth is for all men of all time, now as well as nineteen hundred years ago and nineteen centuries from now as well as now, if the earth be still the home of the human race.

The question, "What does Christ mean to you?" is interpreted by your answer to Christ's question addressed to critics in His day: "What think ye of Christ? whose son is he?" Answer that question frankly and truly, and I can tell you what Christ means to you and what the angel's message has been to you. In Jesus of Bethlehem do you see nothing but a human being, a man among men, or do you see the Son of God in a truly divine sense, with omniscience, omnipotence, omnipresence, and eternal existence, unchanged and unchangeable, from everlasting to everlasting?

The question persists: "What think ye of Christ? whose son is he?"

St. Luke also tells us of a visit the angel Gabriel made to the Virgin Mary. He gives time, place, family and individual names. Eliminating Mary's comments, let us piece together the exact words used by the angel from heaven. Here is the pre-Christian message from heaven to her:

Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women. . . . Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name *Jesus*.

He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for

ever; and of his kingdom there shall be no end.

The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God (Luke 1:28-35).

**A**MONG the large number of prophecies in the Old Testament referring to the coming of the Saviour there are a dozen chapters and more scattered through Psalms, Isaiah, Jeremiah, Micah and Malachi and elsewhere, accepted by Biblical authorities as certifying to the divinity of the coming Saviour of the world.

There are dozens of chapters in the New Testament, scattered all the way through from Matthew to Revelation, with statements likewise accepted by the highest scholarship of the Church at large as certifying to Christ being the Son of God.

### The Three General or Ecumenical Creeds

Here are the confessions or creeds of the ages.

#### A. The Apostles' Creed:

I believe in God, the Father Almighty . . . And in Jesus Christ, his only Son, our Lord, Who was conceived by the Holy Ghost, born of the Virgin Mary.

#### B. The Nicene Creed:

I believe in one God, the Father Almighty. . . And in one Lord Jesus Christ, the Only-begotten Son of God, begotten of His Father before all worlds, God of God, Light of Light, Very God of Very God, begotten, not made, being of one substance with the Father, by Whom all things were made; Who, for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man.

#### C. The Athanasian Creed (written against the Arians).

I quote the parts pertinent to our subject:

(1) Whosoever will be saved, before all things it is necessary that he hold the Catholic (true Christian) faith,

(2) Which faith except every one do keep whole and undefiled, without doubt he shall perish everlastingly.

(3) And the Catholic (true Christian) faith is this: that we worship one God in Trinity, and Trinity in Unity.

(24) And in this Trinity none is before, or after other: none is greater, or less than another;

(26) He therefore that will be saved must thus think of the Trinity.

(27) Furthermore, it is necessary to everlasting salvation: that he also believe rightly the Incarnation of our Lord Jesus Christ.

(28) For the right faith is, that we believe and confess: that our Lord Jesus Christ, the Son of God, is God and Man;

(29) God, of the Substance of the Father, begotten before the worlds; and Man of the substance of his mother, born in the world;

(30) Perfect God and perfect man; of a reasonable soul and human flesh subsisting.

(31) Equal to the Father, as touching his Godhead: and inferior to the Father, as touching his manhood.

(32) Who, although he be God and man: yet he is not two, but one Christ;

(33) One; not by conversion of the Godhead into flesh: but by taking the manhead into God:

(34) One altogether; not by confusion of substance: but by unity of person.

### The Augsburg Confession

This is the Oldest Creed in Christendom after the three General or Ecumenical Creeds already quoted and the earliest creed of the Protestant Reformation, subscribed by half the Protestant world of today.

Also they teach that the Word, that is, the Son of God, took unto him man's nature, in the womb of the blessed Virgin Mary, so that there are two natures, the Divine and the human, inseparably joined together in unity of person; one Christ, true God and true man; who was born of the Virgin Mary (Article III).

### The Smalcald Articles (1537)

Drawn up by Martin Luther and approved by his followers.

"That Father, Son and Holy Ghost, three distinct persons in one divine essence and nature, are one God, who has created heaven and earth.

That the Father is begotten of no one; the Son of the Father; the Holy Ghost proceeds from Father and Son.

That not the Father, not the Holy Ghost, but the Son became man.

That the Son became man thus: that he was conceived, without the co-operation of man, by the Holy Ghost, and was born of the pure, holy (and always) Virgin Mary. . . . (Part I, "Of the Chief Articles concerning the divine Majesty.)



Luther says:

Concerning these articles, there is no contention or dispute, since we on both sides confess them. Wherefore it is not necessary to treat further of them.

Rev. M. Valentine, D.D., LL.D., Professor, Dogmatic Theology and President of Gettysburg Theological Seminary for many years, and an authority in the Augsburg Confession.

This is the miracle of miracles, the central one of all, greater than all else, carrying all else along with it. It puts into time and the world, in a unique way and for a special end, the presence and acting of the supernatural,—all preceding miracles and theophanies being its anticipatory and preparing action, all succeeding miracles and powers its continuance and reverberating movement.

As to the mode of the incarnation becoming a fact, Dr. Valentine says:

Here, as all through Christology, we are dependent wholly on revelation. The article on the incarnation is one of pure revelation, nature or reason having no articulate voice on the subject. . . . The conception was without human father, being the immediate result of the divine will, through the power of the Holy Ghost (Matt. 1:18).

Luke 1:35, "The power of the Holy Ghost" is not to be looked upon as in the place of an earthly father in any way of ordinary, but as in a new, mysterious, creative work,—the *Logos*, by Whom all things were made, "taking on Himself" human nature, "through the Spirit." Heb. 2:16.

In the act forming the union, the Divine nature was active, the human passive. Hebrews 1:14-17.

"The Word," *Logos*, or Son of God, was a person from eternity, but his human nature had no personality prior to the union.

Christ was not a human person with a divine nature, but a Divine Person with a human nature (this sentence is quoted by Dr. Valentine from H. B. Smith's *System of Christian Theology*, p. 395); (Dr. Valentine's *Lectures on his Outlines of Theology*, 1891, pp. 135-140).

### A Harvard Assignment

What has Destructive Criticism left us?

One of the most helpful and satisfying Bible studies I have ever undertaken was an assignment given me at Harvard in my university days to write

a thesis on "What Destructive Criticism has left us." It was carried on under the supervision of the inspiring and authoritative scholar, Dr. Joseph Henry Thayer, Professor of New Testament Criticism and Interpretation in the Divinity School of Harvard University, the translator and reviser of *Grimm's Wilke's Greek English Lexicon of the New Testament* (Harper & Brothers, 1889).

Taking all higher critics and the so-called destructive critics, too, who were accepted in any sense as scholarly by the outstanding Biblical authorities, I found only four books in the New Testament whose authenticity and historicity were not questioned or challenged, namely, the four Pauline epistles: Romans, 1 Corinthians, 2 Corinthians and Galatians. It is conceded that all four of the epistles named were written by the Apostle Paul between 54 and 59 A.D. My study and research covered everything that could be learned from them of the life of Christ.

Setting aside for the moment all the other books of the New Testament and resting solely upon these four which remain unassailable, we find that we retain intact all the saving truths dealing with the vital and essential facts of His life.

Bear in mind that Paul is writing to people some of whom had doubtless seen and heard Christ and all of whom were perfectly familiar with the events in His life to which reference is made in these epistles; that these references are made, by the way, in passing, incidentally, mere allusions to that which was well known to the readers, and thus carry much more weight than if written for the express purpose of giving the events in Christ's life (judged from the standpoint of the weight of historical evidence), and that these writings are accepted, so far as the question of their genuineness is concerned, on all hands, by friends and foes alike; and it must be seen and agreed by all that what we find here is undisputed solid rock.

To quote or even to refer by chapter and verse to all passages in these four books (which contain a total of 51 chapters) bearing on the life of Christ would far exceed the limits of this article; furthermore it would take in a much larger field than properly called for by the subject in hand; I will content myself therefore in giving here merely the total number of chapters in the four books named containing passages on the life of Christ and His work, by group classification:

What Paul says about himself concerning his work, authority, etc. ....	16
Attributes of and gifts from God and Christ, and Christ's character.....	26
The Gospel of Jesus Christ,—what it is..	16
Relation of the law and Gospel.....	1
Humanity of Christ,—His race, tribe, etc.	7
Divinity of Christ (these references are listed <i>supra</i> ) .....	15
The institution of the Lord's Supper.....	2
The sufferings of Christ .....	1
His crucifixion and death .....	15
Redemption through Christ .....	24
Christ's burial .....	1
His resurrection .....	14
His appearance after the resurrection....	1
His ascension .....	1
His intercession for us .....	1
His second coming .....	4
Christ our judge .....	4
Christ to reign and put down all authority	1
Christ the Son to be subject in the end to God the Father .....	1
Miscellaneous references to Christ, not included in the above .....	24

A list of the Passages in the four unchallenged Epistles of Paul asserting and confirming the Divinity of Christ: that He is indeed the Son of God:

- Romans*: 1:3,4; 1:9; 5:10; 8:3; 8:29; 8:32; 9:5; 15:6.
- 1 Corinthians*: 1:9; 1:23,24; 2:8; 8:6; 8:3,5; 15:45, 47.
- 2 Corinthians*: 1:3; 1:19; 4:4,5; 11:31.
- Galatians*: 1:15,16; 4:4-7.

In confirmation of the acceptance of the Old Testament Scriptures in Paul's time and his own familiarity with them, it is to be noted that in these four Epistles alone he quotes directly or refers in-

directly to passages in eighteen books there, as follows:

Isaiah, 42 times; Psalms, 32 times; Genesis, 22 times; Exodus, and Deuteronomy, each 15 times; Proverbs, 7 times; Leviticus, Jeremiah and Hosea each 5 times; Ezekiel, 4 times; Habakkuk, Zechariah and Malachi, each twice; and 1 Samuel, 2 Samuel, Job and Joel, each once.

God's word is so interwoven that, accepting but one or a few books of it, we find ourselves compelled, by the authoritative references to other books, to accept the whole. It stands or falls as a unit. It is all or none. Christ's recognition of the Old Testament in His day, by referring to it and quoting from it as authoritative should settle that question; and we have seen that the most destructive critics of the New Testament have not been able to shake Christianity in all its essentials a particle.

Say that Christ was not the Son of God and that He was not Divine, and you reject an accumulation of authoritative evidence and testimony that is overwhelming and that covers centuries; you reject, too, the Bible as a whole, for the prophecy and the history alike of the entire Bible are inseparably tied together by prophets, poets, philosophers, lawgivers, priests and kings in olden time, and by Christ and His followers in the new dispensation.

Since that time it has been carried along in the faith and in the confessions and the symbols of the church fathers, ecumenical councils and the various branches of the church of Jesus Christ to our own day.

Conclusion

The entire Christian church throughout the nineteen centuries of the Christian era, with rare and negligible exceptions, has ever stood and still stands staunch and strong for the divinity of Jesus Christ as the Son of God, the Saviour of the world, involving His



conception by the Holy Ghost and His birth of the Virgin Mary.

To deny these doctrines is to deny the accuracy and the authority of the Scriptures; and to deny these, in turn, is to deny all the fundamental doctrines of Christianity, for they are so inextricably bound together, directly and indirectly, that when you deny any one of them, you deny them all.

If you insist on a natural religion all the way through, to be subject to human understanding, without the supernatural, without miracle, without prophecy, without omnipotence or other attribute of deity, you have nothing except what the human eye can see and the human mind fathom and understand.

Napoleon Bonaparte said: "I know men; and I know that Jesus Christ was

no man." The incarnation of the Son of God has been truly termed the supreme event in history; it is a very plain and direct teaching of the Holy Scriptures; it is a fundamental tenet of Christianity; and it has an underlying vital and basic influence in the spiritual life of the individual soul.

Christ commended Simon Peter's confession of Him as the Christ, the Son of the living God, by saying: "Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven" (Matt. 16:16); and more than half a billion Christians in the world today, consisting of Roman Catholic, Eastern Orthodox and Protestant combined, confess with Peter: "Thou art the Christ, the Son of the living God."

*Washington.*

## The Virgin Birth vs. Evolution

REVEREND J. J. HUNTER

**R**ECENTLY we heard a supposedly Christmas sermon from the text, "The Word was made flesh and dwelt among us," in which the preacher repeatedly said, "It makes no difference how the Word was made flesh." To which statement exceptions may be taken.

*First:* Any thing which God has seen fit by His Holy Spirit to impress on the minds of two of the Gospel writers to record, can not be a matter of indifference.

*Second:* Jesus Christ could not have been *what* He was, except by being *who* He was, that is, the Son of God.

The evolutionist rejects the Virgin Birth of our Lord. The law of kind, as revealed to us in the book of Genesis, for all material life, the same as the law of "In our own image," for man as a spiritual being, has a wonderful corroboration in the conception of Jesus.

God gave to mankind sex as the means by which he could propagate his own

species. And through sex relations men and women transmit their own natures to their offspring; and that nature includes the physical appearance, the mental powers, the moral bents, and the spiritual possibilities.

True, children can and often do mar that image, God given and parent transmitted, but they can not make themselves any thing other than human beings, either less or more. We may become beastly, but not beasts; and we may become godly, but not Gods. So when God in His infinite love and wisdom saw fit to bring into this world of sin one who should be both God and man, as the "One mediator between God and man," He honored His own law of kind by taking a chaste virgin, who "Had not known a man," as a mother, and by the direct power of His Holy Spirit causing that virgin to become pregnant, transmitted to the child the pregnancy of His own Divine nature.

So, then, accepting the miraculous in the begetting of Jesus, as we do, His

birth and nature is not one whit more mysterious than that of any other child. And the very fact of Jesus as the Son of God, is God's own complete refutation of the theory of evolution.

Then, having received His Divine nature from His Father, God, and His human nature from His mother, Mary, He can be nothing less than Divine on the one hand, and nothing more than human on the other hand. And so He became and is the God-man, and the two natures, the human and the Divine were, and ever must be, present in Him. And that accounts for the fact, "That the child grew and waxed strong in spirit, filled with wisdom, and the grace of God was upon Him," till, at the age of 12, He could confound the doctors with His wisdom, and cause Mary to ponder how He knew that He, "Must be about His Father's business."

Eighteen years later He identified His humanity with ours by accepting baptism at the hands of John, to "Fulfill all righteousness." That is, that as He was to take our place before His Father, He humiliated Himself to the level of sinful men by accepting baptism unto repentance, and thus began, though "He knew no sin, to be sin for us."

Before His advent into this world He had been in constant companionship with the Father and the Holy Spirit, thus forming the Holy Trinity. And now at the beginning of His public ministry, that companionship, interrupted for thirty years, is renewed on earth when, after His baptism by John, and "While praying . . . the Holy Spirit descended in bodily shape as a dove . . . and abode upon Him," and the voice of the Father from Heaven said, "This is my beloved Son in whom I am well pleased." And from that time on, His Divinity, which hitherto seems to have lain more or less dormant within Him, was fully released, and He was enabled to do whatsoever His Divine wisdom saw needed to be done. "For it pleased the Father that in Him should all fullness dwell."—Col. 1:19, 20.

The union of His two natures has many manifestations during His life as given to us in the Gospels. He was led of the Spirit into the wilderness where He was for forty days and nights "Tempted (of the Devil) in all points as we are and yet without sin"; and in those temptations, struggling against the power of the tempter, even to the point of physical exhaustion. And then we see His Divinity step forth and with the command, "Get thee hence, Satan," hurl the enemy from our presence.

Again we see the human Christ growing faint with hunger and partaking of food to renew his bodily strength, and also see the Divine Christ feeding the multitude with the lunch of a lad. Oh, we see the Son of Man, wearied with His ministrations, seeking rest in sleep in the hinder part of a boat, and awakened by His terror-stricken disciples, see the Son of God with His "Peace be still" bringing the raging tempest to a "great calm." Again, we see Him weeping before the sepulchre of His friend, feeling human loss and sorrow, and then hear His Divine command, "Lazarus, come forth," and see the dead restored to life and loved ones.

Finally, His body, nail and spear-pierced, dies in agony on Calvary's cross, and is afterward laid in Joseph's new tomb. But on the morning of the third day thereafter the Divine Saviour burst the bonds of death, and forty days later ascends, "Up on high leading captivity captive . . . where He ever liveth, making intercessions for us." Yea and this same (God-man) Jesus shall "So come in like manner" some glad day, and gathering His own unto Himself, will, in mighty power and glory, reign with us for a thousand years of "Peace on earth and good will among men."

Oh, matchless Human and Divine, we yield  
our hearts to Thee,  
To save and cleanse us from all sin, by Thy  
Divinity:  
Then, when we're tempted, Oh so sore! we  
still would cling to Thee,  
And feel Thee walking by our side, in human  
sympathy.



# The Moral Law not Repealed

JOHN S. AXTELL, D.D.

IN this age of lawlessness there is a great need of renewed study and practice of the moral law. The Catechism, which our fathers respected, placed the Ten Commandments at the basis of their moral teaching. It would be well for all, if what is required and forbidden in them were more fully respected. Our Lord, in his sermon on the Mount, exalts this ancient law and requires all of his disciples to obey it. He gives it a broad and deep interpretation and greatly extends its requirements.

We all agree, of course, that we are free from the ceremonial law, which was fulfilled in Christ and ended at the cross; and also free from the Jewish civil law and the traditions, which applied only to that people. We agree also that we are not saved by our works under the law, but only by grace, through faith in the crucified Son of God. We are not saved by, or on account of, good character or good works; but our salvation secures good character and good works (1 Cor.15:10; Phil.2:12, 3).

The law of God, as given by Moses, is not an arbitrary code imposed on the race, but is a revelation of the kind of character and conduct that is pleasing to God and for the welfare and highest happiness of all men. In our regeneration, when we become true children of God, the law of God is written on the heart (Heb. 10:16); and we learn to say with Paul: "I delight in the law of God after the inward man," and with the Psalmist: "I delight to do Thy will, O my God." But alas! many Christians seem to have fallen away from this rich experience, and there is great need of moral, as well as spiritual, revival in the Church, as well as in the wicked world. If the Church should lower its moral standard, the world as well as the Church will suffer. The increasing dissipation of these days is a warning.

A study of our Lord's great inaugural may help us to see his appreciation of the Ten Commandments, and his desire that we should live in harmony with them. We read (Matt. 5:1,2), that "his disciples came to him" and he "taught them." His teaching was to them, then and there, and for all time; and not only for some future age or ideal estate.

He first stated, in the beatitudes, the essential characteristics, which his gracious blessing secures in all true disciples. Then to encourage them in the great work that he has for them, he said: "Blessed are ye when men shall reproach you and persecute you, for my sake, for so persecuted they the prophets that were before you." "Ye are the salt of the earth" and "the light of the world." He thus teaches them that they will have no easy task in life, but in doing His will, they will become like Himself, and, by their loving and helpful labors and devotion, they will make all life more palatable and all the world brighter, more beautiful and better (Matt. 5:3-16).

This great power in life, he went on to say, requires strict compliance with the will of God. "Think not," he said, "that I came to destroy the law or the prophets; I came not to destroy but to fulfill." He fulfilled the law Himself, and He teaches that even the smallest parts will be in force even to the end of time; and that to do and teach the moral law in its fullness, will be a test and measure of greatness in the kingdom of heaven. The scribes and Pharisees professed perfection in their law observance; but He said, "Except your righteousness shall exceed" theirs, "ye shall in no wise enter into the kingdom of heaven" (Matt.6:17-21).

The moral law is of supreme importance. Our Lord does not give attention to its traditional form and verbal expression, but greatly enlarges its mean-

ing and extends its application. He begins with our social relations and duties, as stated in the Second Tables of the law; and then speaks of our privileges and duties in our relations to God.

The sixth commandment, he says, condemns more than actual murder. It forbids all cruel thoughts and hateful words. We cannot receive the favor of God while cherishing hateful thoughts. He requires love and reconciliation, in the place of self-assertion and revenge. All who insist on strict justice in others will receive a full measure of justice in themselves (5:21-26).

The seventh commandment, he says, forbids impure thoughts as well as impure deeds. A pure heart is of such great value in the sight of God that, when one is greatly tempted, it would be better to lose an eye or a hand or a foot rather than to have a foul character, which fits one only for the company of demons. The marriage relation requires unchanging fidelity. Its violation is sin against God and against social order and human welfare (5:27-32).

The ninth commandment is here put before the eighth. The numerical order is not important; but this places respect for truth next to purity. Truthfulness, when speaking of others, and in all relations of life, should be held so sacred that to confirm a statement with an oath would be offensive and even sinful. "Swear not at all." "Let your speech be Yea, yea; Nay, nay; and whatsoever is more than these is of the evil one" (5:33-36).

The eighth commandment forbids stealing, and this, like all injustice, was said by them of old to require full retribution: "An eye for an eye and a tooth for a tooth." But our Lord here announces a higher law for his disciples: "Resist not him that is evil." Do not expect exact justice from the evil world. Give up your personal rights when necessary for peace and good will. Be generous; overcome evil with good (5:38-42).

The tenth commandment forbids coveting. It is hard to avoid some unlawful desires. Tradition relaxed the law here by saying: "Thou shalt love thy neighbor, and hate thine enemy"; but our Lord said that the divine law of love applied to enemies, as well as to neighbors. "Love your enemies," he said, "and pray for them that persecute you."

In your good will and desire to help, make no distinction between friends and enemies; and, so far as ye become perfect in this, ye will be "sons of your Father who is in heaven," and become like him who is perfect in his love and sends sunshine and showers upon the evil and the good, and offers divine grace to all. This Christlike love is hard for the selfish and worldly-minded, and even for the disciples of our Lord. But so far as any succeed in keeping this law of love, they fulfill all commandments, live a better life than the heathen, and prove themselves to be true children of God; and so far as this love prevails in the world the reign of righteousness and of peace will have come (Matt. 5:43-48).

The first commandment requires a recognition of the true God, and no other. At the time of our Lord all heathen gods had been banished from Israel, but hypocrisy remained. All righteous acts of service and the giving of alms were regarded as proper recognitions of God and of our allegiance to him; and such acts, when done in the right spirit, will be duly rewarded. But all such acts, when done only "that they may have glory of men," are offensive to God and can receive only the reward of human praise. To worship God "in spirit and in truth" is acceptable worship (Matt. 6:1-4).

The second commandment forbids the worship of images, and the worship of God with the use of images. When any pray, as the hypocrites do, "that they may be seen of men," the act is the same as idolatry, and cannot receive divine approval. Our Lord teaches that when we pray we should be alone with God,



ve him only in view, use not vain repetitions, for our heavenly Father knows what we need, and "after this manner, pray ye"; first, confess the holiness of God, accept the kingdom of our Lord, and submit to the will of God as revealed by the Holy Spirit; then we may ask for what we may need; daily bread, forgiveness of our sins by our Lord, and favorable guidance and protection by the Holy Spirit (6:5-15).

The third commandment requires the reverent use of God's holy name. A religious fast is an expression of our humility, self-denial and deep need, in our appeal to God for help. But if any fast only "that they may be seen of men to fast," they are "hypocrites," making a vain show, taking the name of the Lord in vain, and will not be held guiltless. But a fast that gives up worldly pleasure in a sincere, reverent, spiritual consecration to God and to His service will receive a divine recompense (6:16-18).

The fourth commandment has been called the chief and the crown of the moral law. It is older than the Mosaic code. It "was made for man," and is needed for all classes and for all ages. At first the day commemorated God's resting, after the work of creation. But the "Lord of the Sabbath" finished His greater work of salvation in His resurrection on the first day of the week, and the first day was further blessed and made holy by the Holy Spirit at Pentecost. Hence Christians have ever since kept the Lord's day as a holy Sabbath.

Our Lord in His sermon did not name the Sabbath; but He told His disciples how to use it. His words here, as elsewhere, are good for every day, but appear here to be directly intended for the Lord's day.

(1) It is a day for laying up treasures in heaven. Labor for earthly treasures is often disappointing; but deeds of loving-kindness and of holy worship are safe investments (6:19-21).

(2) It is a day for cultivating spiritual vision and an enlightened con-

science. "If thine eye be single, thy whole body shall be full of light" (6:22, 23).

(3) Keeping the day holy is a mark and a test of loyalty to our Lord. To labor on this day for profit, or in any way to advance our worldly interests, is to reject God and serve mammon. We cannot serve both (6:24).

(4) It is a day for testing and expressing our trust in our heavenly Father, and enjoying freedom from anxiety concerning food and raiment and other things of this life, being assured that our God knows all our needs and will take care of his faithful children (6:25-32).

(5) The Lord's day is an appointed time for seeking and promoting the kingdom of God and His righteousness, as the first and supreme aim of life (6:33, 34).

These teachings of our Lord are good for all to remember and apply on every Lord's day.

The fifth commandment requires respect for parents. Our Lord interprets it as requiring supreme respect for our heavenly Father.

(1) We are not fit to assume authority to judge one another but should seek to discover and correct our own faults (Matt. 7:1-5).

(2) We should not commit our most valued interests to any order of beings with only brutal instincts (7:6).

(3) In all our needs in life we may confidently appeal to our heavenly Father who is even more willing than earthly parents to grant what he knows to be for our good (7:7-11).

(4) In all of our dealings with others, at home, in social affairs, in business and in national relations, the golden rule is the divine law of life (7:12).

The moral law, as expressed in the ten commandments, being thus recognized, enlarged and established by our Lord for his disciples, as their guide in his way of life, and for their highest good, he then,

(1) Urges all to enter the narrow way as the only way that leads to true life and eternal bliss (7:13, 14).

(2) He warns all to beware of false prophets, who, however attractive in appearance, bear no good fruit (7:15-20).

(3) He denounces all false followers as unknown and as workers of iniquity

(7:21-23).

(4) He bids all to receive and follow his teachings, as the only secure foundation for a safe and eternal habitation (Matt. 7:24-27).

"He taught them as one having authority."

*Winona Lake, Indiana.*

## The Book of Daniel

BRUCE M. METZGER

**E**SPECIALLY during the last century has the authorship and date of the book of Daniel been keenly disputed. Higher critics are not decided among themselves as to just how the data concerning the book shall be reconstructed, but the principal theory is this, taken verbatim from a college text book:

The prevailing view of modern biblical scholarship places the author in the time of Antiochus Epiphanes (175-164 B.C.). The prophet was a devout and faithful Jew of Palestine, who brought in this book a mighty message of encouragement to his downtrodden and suffering people. He placed his message in the mouth of Daniel, an honoured name in Hebrew tradition, and expressed in the form of visions and historic incidents, as in parables, the weighty spiritual truths, which might have been dangerous, under the dominion of a pagan tyrant, to utter in an open manner.—Painter, F.V.N., *An Introduction to Bible Study*, p.203.

The ostensible arguments proffered by critics for holding, in substance, the view outlined above against Daniel being the author of the book, notwithstanding explicit statements to the contrary in chapters 7:1 and 12:4; and against its composition during the exile are, first, the occurrence of fifteen Persian words and three Greek words in the book and, second, the fact that the text from chapters 2:4 to 7:28 is written in Aramaic.

The real reason, however, for placing the date of the composition of the book so late (c.168 B.C.) lies in the fact that this remarkable book, and especially the last half, is filled with detailed and ex-

PLICIT prophecies that have been fulfilled to the letter. To the rationalistic critic this has been a stone of stumbling. Since he, unscientifically, first postulates that involved and precise prophecy is impossible—for his definition of inspiration will not admit its affirmation—he must secondly explain how these prophecies were fulfilled. In order to dodge this proof of verbal and plenary inspiration, Daniel has been cast, not into the lions' den, but into the critics' den, where attempts are made to find excuses why this book should be thought of as written after those prophesied events had already happened. Next came the assertion that they were not prophecies at all, but that they were at best merely incidents taken from history. Moreover, the shadowy author of Daniel is not even given credit for having been a good historian, for errors are said to be found—by the critics—in his recording of what they consider past events. Accordingly, this book that poses as a prophecy is, speaking plainly, a fraudulent misrepresentation; a faked prophecy, written after the events occurred which it professes to foretell. And this conclusion, so repulsive to Christian thinking, cannot be avoided. Surely the arguments for a late date need to be examined carefully, for the book of Daniel is too important a prophecy to be thrown in the discard.

The philological arguments against the historicity of Daniel break themselves upon each other. Why shouldn't



that section (from 2:4 to 7:28), which refers principally to the people among whom he lived as an exile, be written in Aramaic, substantially identical with Chaldaic? Hebrew would have been unintelligible to them. When the prophecy again concerns chiefly the Jews it returns to Hebrew. Nothing is more natural or to be expected. Delitzsche says, concerning the purity of the Hebrew,

The Hebrew of Daniel is closely related to that of Ezekiel.—*Scofield Reference Bible*, note on Dan.2:4,p.899.

**EZEKIEL**, it is agreed, was written about 570 B.C. Hence, Daniel must have been composed about the same time. The few Persian and Greek words in like manner confirm the fact of the writer's residence at a court constantly visited by emissaries from those peoples. Viewed in this light, these foreign words substantiate the orthodox position.

Instead of asking all the questions, it is now the turn of the modernists to answer some. If Daniel did *not* write the book ascribed to him, one encounters numerous paradoxes. Should the book be merely a romance composed nearly four hundred years after the death of Daniel, why is it that the following seven conditions obtain in the prophecy?

1. The book shows an intimate acquaintance with Babylonian manners, customs, history, and religious life that none but a contemporary would have known. Thus, (1) the description of the dress of Daniel's three companions in the third chapter, (2) the accounts of the Chaldean magicians and their hocus-pocus, (3) the existence of the Palace School in the first chapter, which was a peculiarly Assyrian and Babylonian institution, and (4) the place assigned to music in the Babylonian state religion—the inclusion of all these is inexplicable on the assumption that the author lived long after Babylon had been reduced to dust. What elucidation does the critic offer as to how these minute touches in the narrative were included in the book if not by Daniel?

2. In the *History of the Jews* by Flavius Josephus, a great Jewish chronicler, furthermore has an important hint as to the existence of the book of Daniel during the time of Alexander the Great. This historian relates how the prophecies of Daniel concerning the Greek kingdom and the conquests of Alexander were pointed out to that conqueror on his entrance into Jerusalem. The fact that God had revealed the course of the Greek kingdom so minutely to Daniel impressed Alexander to such an extent that he bestowed great favors upon the Jews. The passage is found in *Antiquities* xi:8:5 (Published A.D. 93).

And when the book of Daniel was showed him [Alexander] wherein Daniel declared that one of the Greeks should destroy the empire of the Persians, he supposed that himself was the person intended; and he was glad. . . .

Hence, since Alexander, who died 323 B.C., had the book of Daniel read and exegeted to him, it is folly to suppose that it was written 175 years later.

The passage showed Alexander might have been Daniel 7:6; 8:3-8, 20-22; 11:1-3. That Daniel wrote the book known by his name is attested by Josephus again and again. Two other representative selections from Josephus are:

He [Daniel] also wrote and left behind him what made manifest the accuracy and undeniable veracity of his productions. *Antiquities* x:11:7.

A little further on Josephus asseverates:

In the same manner Daniel also wrote concerning the Roman government, and that our own country should be made desolate by them. All these things did this man leave in writing.

Testimony earlier than Josephus also bears witness to the existence of the book of Daniel. Daniel 8:13 and 12:11 are quoted in a book that has come down to us in the Apocryphæ. The Apocryphæ books are usually bound between the Old and New Testaments in large family or pulpit Bibles. It is found in the book of I Maccabees 1:54 (written about 140 B.C.) Reference is made in the next chapter of I Maccabees to the three He-

brew children being delivered from the fiery furnace and to Daniel being preserved while in the lions' den (vs. 59,60).

3. How did the book, if it be considered a Maccabean composition, ever get into the canon (the group of books accepted as Scripture)? In the Maccabean era (c.168) the canon had long since been closed, so that if the book of Daniel was composed when modern critics would have us believe, it would never have been placed among the writings that Jews recognized as inspired.

4. What shall be done with the important testimony of Ezekiel (14:14-20 and 28:3) written about 570 B.C.? In these verses he sketches the character of Daniel and this portrait agrees perfectly with that outlined in the book of Daniel.

5. How can the continued state of religious fervor for Jehovah be explained if not by the fact that Daniel lived among the captive Jews at Babylon and influenced them by his remarkable prophecies? He is a necessary factor in the history of that period. That Daniel would commit to writing his prophecies in order to widen his constructive influence among his countrymen is natural.

6. The Septuagint (the Greek translation of the Hebrew Old Testament begun about 270 B.C.) includes the book of Daniel. If it had been written 168 B.C., how can the bald contradiction of dates be harmonized? Since it is included in the LXX, it is absurd to assert that it was written one hundred years later.

7. The cumulative paradox encountered if one walks with modern criticism concerns a statement made by our Lord Jesus Christ. He spoke of Daniel as "Daniel the prophet" (Matt.24:15) and *not* as "Daniel the historian." Will the critics say that our Saviour accommodated Himself so entirely to the prevailing notion of Daniel that He uttered a falsehood? Then too, Christ gives Himself, obviously from Dan.7:13, the name and title, "Son of man."

THE only conclusion that one can logically draw from the preceding deductions is that the traditional date and authorship of the book of Daniel must stand—that it was written by Daniel at about 530 B.C. As the science of archaeology advances one argument after another against Daniel being the author of the book carrying his name disappears like snow before the hot July sun.

An example of this was the former problem concerning Belshazzar. Until sixty years ago no Babylonian records contained the name *Belshazzar* on the roster of the royalty. The last king of Babylon was Nabonidus, and no room seemed left for another. And so when Daniel said that Belshazzar was the last ruler, his testimony was rejected and confidence was placed rather in the authority of heathen inscriptions.

However, in 1876, Sir Henry Rawlinson made a remarkable discovery. His workmen came upon some jars containing more than two thousand cuneiform tablets. From these, evidence before lacking was forthcoming to prove that again two apparently contradictory accounts were both correct. These clay tablets stated that Nabonidus had a son who bore the name Belshazzar and who, to judge from the prominent place he has in inscriptions, was associated with his father in the government.

With this in mind, Belshazzar's promise to make Daniel *third* ruler in the kingdom (Dan. 5:7) takes on new significance. So many similar incidents of reconciliation between apparently contradictory accounts have occurred that it would behoove modern critics of the Word of God to play the part of wise men by refraining from claiming to find contradictions before all evidence has been heard.

Middletown, Pennsylvania.

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I find the great thing in this world is not so much where we stand, as in what direction we are moving.—*Oliver Wendell Holmes.*



# Re-Thinking Creation

REVEREND EDWIN DEACON

Genesis 1:26

USUALLY when that text is discussed there is an effort made to show that it refers to a spiritual and not to a physical likeness, and that we must be careful not to think of God as having human form.

The writer wishes to offer a suggestion which might possibly shed a ray of light on this text.

Before ever man was created, the salvation plan was completely formed in the mind and purpose of God. And that plan included the exact manner in which God was to manifest Himself on earth and the form in which He would appear. He had planned to assume several different forms on earth, such as an angel, a pillar of cloud and of fire, a dove, etc. But for His supreme work He chose that form which, in His infinite wisdom, was the best.

Perhaps we are all more or less accustomed to think of Christ as taking on the human form,—the mould of Adam; which of course is true for He was "made in the likeness of men." But may we not reverse the thought and find a parallel, and still deeper, truth: that Adam was given that particular physical form in which God had already determined to manifest Himself on earth? "God is a Spirit," "without body or parts." But it is equally true that for a brief time He was to enrobe Himself in a fleshly body, and we also know that the form He was then to take was the particular form given to Adam.

If we think of Christ as the *pattern* and of Adam as fashioned by that pattern, then the text becomes completely true in *both* senses. For Adam was not only given the physical form of God as the world's Redeemer, but also given the spiritual likeness of the coming Christ, "in righteousness and true holiness": the likeness which Adam so quickly spoiled by his sin.

Talent, Oregon.

# The Speech of Jesus

## Its Originality

THE speech of Jesus was marked by originality. Most men simply repeat or reiterate what others have said and what has become the common stock of knowledge. Practically all our thoughts are quotations from other minds; they were born in other brains and cradled in other hearts—we simply inherit and absorb them. A really original thinker that creates new truth and kindles a great intellectual light in the world is exceedingly rare, perhaps not more than one in a hundred or even a thousand years.

Jesus was preeminently an original teacher; not in the sense that he taught new truth, for the germs of his teaching can be found elsewhere, but in his intuition and independence. The Pharisees were extreme traditionalists, repeating over and over again what had been said by them "of old time," and never daring to say anything of themselves. Jesus boldly tramped upon and smashed this artificial traditional system and taught truth on his own authority. He did not stop at contradicting and correcting Moses and set himself above the prophets. His independence of spirit was magnificent, and he was thus the pioneer and paragon of all those that would think for themselves.

His originality was most deeply manifested in his intuitional insight into truth. He did not get his teaching from others, did not deduce it from logical processes, constructing elaborate arguments to prove the truth; but he simply declared it as appealing to everyone's own intuition. He looked directly into the heart of truth and then reported what he saw. He did not reason about God; he knew God in his immediate fellowship with God. He did not speculate about immortality and gather hints and hopes of it after the manner of the Greek philosophers; but he spoke as one who had come from the other world and

was familiar with it. "We speak that we do know and testify that we have seen," he calmly said.

This original experiential knowledge

of religion, as contrasted with derived and traditional knowledge of it, is one of our great religious needs today.—*Presbyterian Banner.*

## For Your Scrap Book

### The King's Pardon

CANON DYSON HAGUE, D.D.

MANY years ago, when Hanover was under the dominion of the British Crown, a young man joined the Hanoverian Guards, and for a while served most faithfully his country and his King. But in course of time he deserted. It was after a battle. Perhaps his heart grew faint, or he tired of war. Anyway he deserted, and desertion is an almost unpardonable crime in the eye of British military law.

To hide himself away the deserter came to England, and as he was a very clever musician, he took up music as a profession. As time went on he became popular, prosperous, and even famous. Being of a very studious turn of mind, he employed his leisure hours in devotion to the higher mathematics, studied astronomy, and constructed a telescope of his own.

One night, as he was scanning the heavens—it is a wonderful story—he noticed a star that he felt certain was a planet that had never been observed before. His heart beat wildly, for he inwardly knew that he had leaped into fame. For centuries only five planets had been known—Venus, Mercury, Saturn, Jupiter, and Mars. On that night he was conscious that the world had come to know a sixth. And so it came to pass. His name became world-famous, and William Herschel, the popular musician, became now a far-famed astronomer, the discoverer of the planet Uranus. Not

so rapidly as nowadays, but fairly quickly, the strange news was borne across the scientific world. And ere long he received a summons to go to Windsor Castle, and present himself before King George the Third. The King, having been somewhat interested in science, wanted to hear for himself and for the court the wonderful story of the invention of the young organist of Bath. So Herschel came to the Castle, bringing with him his telescope; and the King, with his princes and dukes, his lords and ladies, assembled to hear the strange story.

But all this time, in spite of his fame, his energy, and his reputation, William Herschel was amenable to the law as a deserter. No matter what he was in the eyes of man, and in the opinion of the scientific world, he was under the law. At any moment, unexpectedly, the power of the law might light upon him. At any time the hand of justice might seize and imprison him, for he was a delinquent. He was a deserter who had not been pardoned or acquitted. Now the King knew this, but Herschel did not know that the King knew.

So Herschel came to Windsor Castle, and in due course presented himself before His Majesty the King. The courtiers were all assembled, and the great ones were there when the deserter appeared. But how little he dreamt what was going to happen, for, as he advanced, the



ing went to meet him, and addressed him in words something like these: "Before we can discuss science, there is a little matter of business that must be disposed of." As he uttered these words, he handed to Herschel a paper signed and sealed with the royal warrant. Wondering what it might contain, and with the expectation of curiosity upon the faces of those around, Herschel opened it. There, to his amazement, was a pardon for the deserter, written out in the King's own hand. He was pardoned fully and freely. He was no longer under the law, a guilty man, liable to imprisonment and death. He was free (John 8:32,36) to face the world. He held a pardon from the King. And so with the long load lifted from his mind, and with a sense of gratitude to his sovereign that could never be effaced, he unfolded his wonderful story. He could now confront the world and look any man in the face, for he was right with his King.

The story is possessed of more than historic interest, for it illustrates a truth of which the great Apostles of the Gentiles never tired. We are all under sin. As far as our relation to God, our great Law-giver and King is concerned, we are all under the law (Romans 9:19). Not by works of righteousness which we have done, or can do, can we set right with God. But though we have sinned, we are justified by faith—gratuitously by His Grace, through the redemption that is in Christ Jesus. As the old theologians used to put it so nicely:

The final cause of salvation or justification is God's glory; the efficient cause is God's love; the meritorious cause is Christ's redemptive work; the instrumental cause is faith.

Or, to put it in other words, no man can justify himself. No man can stand forth and face the world and face his God until he realizes that though he is a deserter and a law breaker and condemned, yet on account of the ransom price paid by Another, who was his

sacrifice, his substitute, his scapegoat, his sinbearer, and his Saviour—when the sinner turns to Jesus Christ and believes on Him in his heart, and confesses Him to be his Lord, he is gratuitously pardoned, and receives the new-life-gift that not only liberates him from the past but animates him to grateful service in the future (Romans 5:1; 6:23; 8:1).

We think that the Herschel incident is one of the most striking illustrations of the way in which man is pardoned by the free gift of God and enters upon a new life of peace and power through the emancipating gift of justification.

*Toronto.*

## The Divine Watcher

*Psalms 121:4*

Bishop Bashford in one of his Episcopal tours in China, was one night compelled to sleep outdoors, under the trees, the hotel keeper warning him about marauders. Being watchful and wakeful awhile, he thought of these words of the Psalmist, and then said to the Lord, "There is no use both of us being awake," so he slept the sleep of the just. In the morning he saw a watcher standing guard under a tree; the heathen man was helping God guard His own.—*E. W. Caswell, D.D.*

## The Open Bible and its Message

*Luke 24:45*

The Bible is, first of all, a book about Jesus. And it has no interpretation except through Jesus. He is the Key to the whole Bible. As He is the door of the Kingdom of God, so He is also the door of the Book.

Many times the preacher feels jaded and exhausted after the work of the Lord's Day. All alone, with no distracting thoughts, he begins to read the Bible, and meditate. And as he muses, the fire kindles in his heart and burns with a ruddy glow, and some new hidden message comes forth and claims consideration. It is the Lord who has opened the Word and also opened the heart to understand the Scriptures.—*Dr. Hoskins.*

### Academic Freedom

"Academic freedom" is a phrase without meaning. There is no such thing as absolute freedom of thought in a community of men and women. Freedom within proper limits, liberty under law, are all that any class of human beings has a right to claim. Take the case of a professor in a college: let his department be mathematics, chemistry, or astronomy, there is no such thing in his case as academic freedom. By the terms of his contract he is bound to teach the science germane to his department and to teach nothing else in the place and at the time when he is authorized to speak. The real and important question is whether tyranny shall be allowed on the part of the government of the college. "The governing body has no right to control the opinions or the actions of a professor so long as he is faithful to his trust as a teacher of that which he was employed to teach; and he has no right to make an outcry about 'academic freedom' if he, having agreed to teach one thing, uses his opportunity to teach something else."—*Christ'n Register*.

### The Duty of the Church

I do not know, and would not be critical of the church and its work, but I feel that most clergymen now try to preach socialism. None of us know much about economics, and surely preachers hardly know anything about the subject. I believe that the church must preach a new birth, a changed life and heart. I fear that too often this is not done.—*Coolidge*.

### Our Church Troubles

The trouble with the churches today is that everybody can come in on his own terms. Our churches are full of people who haven't the least practical idea of what Jesus came into the world to do, or of putting themselves out very much to help Him to do it. Instead of utterly changed lives we have moralizings from the pulpit, humanitarianism, general sympathy with the ideals of

Christ. Instead of the original faith that God speaks directly to men, guides them in all their practical decisions and works in and through them, we have a tame belief that perhaps there is some subjective value in prayer. Instead of so transforming an inner experience as is bound to spread wherever it goes, like the contagious thing it is, we have a pharisaical gospel of a "good example." God forgive us, most of us are far too unconverted and far too dull to convince anybody by our example.—*Samuel N. Shoemaker, Jr., D.D.*

### Jesus Gave Thanks

It is said that "Stonewall" Jackson never drank a cup of water without a word of thanks to God for it. When we learn to thank God for common, everyday things, our pathway will be brighter and better. How much we snatch without never a word of praise! In well-ordered homes, children would be rebuked for grabbing without "thank you." Yet we older ones do it. Jesus sets such a beautiful example in an expression of thanks for loaves as a fine-spirited person should.—*Presbyterian*.

### The Rule of Three

Three things to govern—Temper, tongue and conduct.

Three things to cultivate—Courage, affection and gentleness.

Three things to commend—Thrift, industry and promptness.

Three things to despise—Cruelty, arrogance and ingratitude.

Three things to wish for—Health, friends and contentment.

Three things to admire—Dignity, gracefulness and intellectual power.

Three things to give—Alms to the needy, comfort to the sad, and appreciation to the worthy.—*Sel.*

### Thankfulness

In approaching God to ask for new blessings, we should never forget to return thanks for blessings already granted. If any of us would stop and think how many of the prayers which



have offered to God have been answered, and how seldom we have gone back to God to return thanks for the answers thus given, I am sure we would be overwhelmed with confusion. We should be just as definite in returning thanks as we are in prayer. We come to God with most specific petitions, but when we return thanks to him, our thanksgiving is indefinite and general.—*Dr. Torrey.*

### The Natural and the Supernatural

Begin anywhere in what was natural to Christ, and follow it but a little way, and it leads to the supernatural. He is much like us that we think He cannot be God, and so unlike us that we know He cannot be man. He will be as faultless to the fortieth century as He was to the first.

### A Matter of Conscience

A minister was about to leave his own congregation for a distant city, to begin on behalf of his place of worship. Before his departure he called together the principal people connected with his charge, and said to them: "Now I shall be asked whether we have conscientiously done all that we can for the removal of the debt. What answer am I to give?" "Mr. So-and-so, can you, in conscience, say that you have given all you can?" "Well, sir," was the reply, "if you come to conscience, I don't know that I can." The same question was put to a second, and third, and so on, and similar answers were returned, until the whole sum required was subscribed, and there was no longer any need for the pastor to wear out his soul in going to the city on such an errand.—*Christian Herald.*

### Life of Self-seeking; Life of Service

Perhaps the largest number of people in the world, are those who are seeking to get as much out of it for themselves as possible. It cannot be said, however, that they are the happiest and most contented. So far from that they are apt to be in the large class of the disappointed ones; those to whom life has not yielded of its best, but of its fruits of

bitterness and failure. On the other hand, those who are seeking to be of service to their fellowmen, those who have learned that to be a blessing is the greatest blessing which life can give them, these have found the real secret of happiness.—*F. W. Neve, D.D.*

### The Harvest

On one occasion Christ said unto his disciples: "Say not ye, There are yet four months, and then cometh harvest? behold I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." (St. John 4:35). For us today he has the same message. Not "in four months," in four years or ten, but *already* the harvest is ripe. The harvest around us may be all we shall ever be permitted to reap. If we fail now, the future years will find us unprepared for the great harvest of our dreams. Let us make sure of the realization of our dreams of service by beginning *now*.—*Irene Williams.*

### The Loom of Life

Romans 8:28

All things work together for good when God and man work together harmoniously in weaving the web of holy character. The Divine Weaver and Designer supplies the long threads of the warp and the more brilliant cross threads of the woof, while man devotes his service and yields his will to weave after the Divine command. The threads of mercy and love, sorrow and joy, dark and bright, produce the dark background upon which the Rose of Sharon, the Christ of the Cross and the Lily of the Valley—the resurrected Redeemer, appears in all the glory of His power and the beauty of His holiness.—*E. W. Caswell, D.D.*

A friend once asked the renowned Dr. Franz Delitzsch how, amid all the intellectual currents of his age, he had preserved the simplicity of the evangelical faith. He promptly replied: "In my youth I witnessed the power of the gospel among the poor."—*British Weekly.*

# The Library Table

CONDUCTED BY PROFESSOR LEANDER S. KEYSER, M.A., D.D.

## Reviews of Recent Books

**Excavating Kirjath-Sepher's Ten Cities.** By Melvin Grove Kyle, D.D., LL.D. Wm. B. Eerdmans Publishing Co., 234 Pearl Street, Grand Rapids, Mich. \$2.50.

For apologetic purposes, combined with popular interest, this book is a model. It does not give merely a technical list of archeological finds, although that would have been of value, but gives a glowing and rapidly moving narrative of journeys, tramps, conversations, incidents and scientific exploration. The reader here learns how excavations are carried on in detail, with many added items of human interest. A bit of humor sometimes intrudes itself delightfully into the story. But, after all, the evidential importance of the work is its outstanding feature. Dr. Kyle proved that Kirjath-Sepher was "a Palestine fortress from Abraham's day to Nebuchadnezzar's." He also declares that "the culture of Bible lands is the matrix of Bible narratives." Digging down through the various strata of the place, he found that Kirjath-Sepher had been really composed of ten cities, built successively on top of one another. The pottery and other remains indicated in each case what was the type of civilization of that particular time. And the thrilling fact about it all is, that the many discoveries confirm the historical narratives of the Bible. Almost as clear as day the beginning of Israelite occupation can be seen when Othniel, the son-in-law of Caleb, captured the city and burned it to the ground, and then began to build a new city on the ruins of the old. We wish that modernists as well as conservatives would read this book; the former to see how con-

vincing are the proofs of the historicity of the Bible just as it stands; the latter for the strengthening of their faith in the Bible as a book of verity. Both schools will find Dr. Kyle's book full of human and scientific interest.

**John McNeill: His Life and Work.** By Alexander Gammie. Pickering & Inglis, 14 Paternoster Row, London, E.C.4, England, Edinburgh, and Glasgow. 5s.

Those of us who have become somewhat advanced in years can well remember John McNeill, the eloquent and forceful Scotch evangelist, especially when he was here in America helping Moody in his great meetings in Chicago during the World's Fair away back in the 90's. What a power he was! He and Moody made a great team. They were very different in some respects, but each was a genius in his own way, and they worked together in perfect accord. Well here we have a most graphically recited biography of the notable man and preacher, John McNeill. The author has gone to original sources for his material. The widow of the evangelist has been especially helpful to him. Mr. McNeill's life history is traced from his humble home, that of a quarryman in Scotland through all his varied experiences as an evangelist and pastor. He did not remain long in one pastorate, because somehow, the call to the evangelistic field seemed to be stronger than the call to the settled pastorate. Reader, if you care at all for biography, you will greatly enjoy this narrative of the life and work of a devoted servant of Christ and many times you will be thrilled and melted to tears.



**Modern Evils.** By Rev. Robert C. Campbell. Fleming H. Revell Co., 158 Fifth Ave., New York, N. Y. \$1.25.

The maxim of this earnest gospel minister evidently is that of the ancient prophet, "Cry aloud and spare not!" In firm but kindly spirit he rebukes many of the evils of the present day. He shows, too, why they are evil. It is because they often lead to ruin and disgrace, or if that is not the result in the worldly sense of the term, they are the fruitful source of infidelity and the loss of all interest in religion. His expositions of the dance, the card table, the movies, the liquor traffic, the drinking habit and present-day laxity in the sexual relations—all these are dealt with in a pungent way. The book, however, is not all negative and critical. The beauty and nobility of virtue and spirituality are positively set forth, and are painted in bright and attractive colors. We hope the book will be widely circulated and read.

**The Spade and the Bible.** By W. W. Prescott, M.A. Fleming H. Revell Co., New York, Chicago, London and Edinburgh. \$2.00.

Do you want to read a book of paramount value? Here it is. It is a veritable thesaurus of information. The author has here gathered together a vast amount of evidence showing that, as he says in his sub-title, "archeological discoveries support the old Book"—the Holy Bible. He quotes extensively from all the noted explorers in the field of archeology, and thus goes back to what we call "the original sources." Here are a few of the eminent authorities cited (they have often been cited in these columns, as our readers well know): Sayce, Naville, Ramsay, Clay, Pinches, Hommel, Price (Ira M.), Barton, Kyle, Cobern, Duncan. The fact is, the author has canvassed the whole field of archeological research to show how wonderfully the spade has come to the rescue of the Bible from the ruthless hands of the dissecting and destructive critics. The book has surely come at just the right time to be of signal service. Get it; get it by all means.

**The Hand on the Bridle.** By Kathleen M. Macleod. Pickering & Inglis. London, Glasgow and Edinburgh. Two shillings.

If you want to vary your reading, pick up a good story—one that teaches many wholesome lessons and is, at the same time, of absorbing interest; yes, and even some thrills will pass through you as you follow the fortunes of the various characters. There are some embarrassing moral situations in the story, which are likely to stir in the reader's mind the question, "What would I do in such circumstances?" And there is one adventure that will make the reader hold his breath until the denouement. The story deals with English school life, and both young and old will find it interesting.

**The New Testament in the Light of a Believer's Research.** By Paul E. Kretzmann, Ph.D., D.D. Wm. B. Eerdmans Publishing Co., 234 Pearl Street, Grand Rapids, Mich. \$1.00.

If you know who the author of this work is, you will know that it is, by that very token, both evangelical and scholarly. He is the Professor of New Testament Interpretation in Concordia Theological Seminary, St. Louis, Mo., an outstanding and upstanding Lutheran school of the prophets. Nothing disloyal to the fundamentals comes from Concordia. In his first chapter Dr. Kretzmann discusses the question of the inspiration of the New Testament. You will note his stalwart position when you read this on page 11: "These facts imply as a matter of course and demand belief in verbal inspiration; for the Holy Spirit did not inspire thoughts, but He gave His message in words (1 Cor. 2:13; 1 Pet. 2:21), and the proclamation of the gospel was made in words, both oral and written." Then he goes on to correct some errors connected with the term, "verbal inspiration." In several chapters Dr. Kretzmann gives an interesting and informing account of some valuable New Testament manuscripts. Other chapters deal with the time of Jesus' birth, the earliest Christian congrega-

tions at Rome and Antioch, the chronological sequence of the Pauline letters, and the last twenty-five years of Peter's life.

**Scripture Memorizing for Successful Soul-Winning.** By Oscar Lowry. Fleming H. Revell Co., 158 Fifth Ave., New York, N. Y.; 21 Paternoster Square, London, England. \$1.50.

Mr. Lowry is an earnest and successful Bible teacher and evangelist. Formerly he was the Director of Practical Work in the Moody Bible Institute. In this book he rightly emphasizes the value of memorizing passages of Scripture for preaching, teaching and personal instruction. It is a fine art to be able to quote the proper Biblical texts for every occasion, but it is an art that ought to be learned and practiced. Mr. Lowry outlines a method for committing Bible verses, and it is a good one, not a mechanical one. He tells us how he overcame the inertia of his own mind, and made it do his bidding. Besides such use of the Bible for instructing souls, there is the value of injecting Bible verses in the mind as "the expulsive power of a new affection," as Thomas Chalmers put it. "Thy Word have I hid in my heart that I might not sin against Thee," said the Psalmist. We gladly commend Mr. Lowry's book.

**Talking Objects.** By Rev. Elmer L. Wilder, M.Th. Order from the Author, 335 East 35th Street, Los Angeles, California. \$1.00.

The human mind naturally passes from the concrete to the abstract. Mr. Wilder very skillfully employs this psychological principle in this book. It consists of sermons to children, but the preacher appeals to the eye as well as to the ear. In making the truth vivid he employs objects and manipulates them before the children's eyes. For example, to illustrate and impress 2 Thess. 3:1 ("that the Word of God may have free course"), he uses a large pulpit Bible, six pieces of string and six black paper hearts. To illumine Matt. 5:14-16 he uses a piece of flint, a flashlight, a

candle and a hammer. Mr. Wilder is loyal to the Bible. His "Object Talks" always emphasize and illustrate some Biblical truth. His book, though it is in mimeographed form, can yet be easily handled.

**The Home of the Aylmers.** By Marjorie Douglas. Pickering & Inglis, London; Glasgow and Edinburgh. 2s.6d.

Here is another excellent story in the "Golden Crown Library" published by this enterprising firm. They put their imprint only on good Christian books. The Aylmer family was quite a composite one, and so it is no wonder that the members were sometimes at cross purposes. While the story might have a little quicker movement, yet the fine analyses of character, combined with the incidents and the bright conversations, keep up the interest to the last. All the while the reader is wondering how the author will manage to give a happy ending to her story. The best way to find that out is to read the story. The Christian characters portrayed are of the kind you and I see and know in every-day life—just good enough "for daily use."

**Nature Chats: A Year Out-of-Doors.** By John Harvey Furbay, Ph.D. Science Press Printing Co., Lancaster, Pa. \$1.75.

What is nature doing during the four seasons of the year beginning with autumn? If you want to know, get this book and read it. It will be a valuable addition to your collection of nature books. Why do the leaves color and fall in the autumn? Why do the birds migrate in the spring and fall? How does nature scatter her seeds? What are some of the smallest living things? How do insects spend the winter? How does nature store her seeds? In what respects are animals different from plants? These are only a few of the scores of questions that are answered in these delightful chats about nature's interesting ways. The pictures, which have been made expressly for the book, add much to its value.



od and the World. By J. T. Mawson. Pickering & Inglis. London, Glasgow and Edinburgh. One shilling.

Judging from the title of this book, you might think that it is a scientific and philosophical discussion of the theistic world-view. But it is nothing of the kind; it is a plain and simple series of chapters on John 3:16, which sets forth the sacrificial love of God in sending His only-begotten Son into the world. However, when we say the book is "plain and simple," we do not mean to imply that it is superficial or has no scientific value. The author frequently goes to some of the foremost scientists of the day to show that they are on the side of theism. Then the Bible teaches us that the God of theism is also the God of redeeming love and grace. The discussion is illustrated by many incidents from history and from the author's own experience and observation.

The Bible of the Expositor and Evangelist. By William B. Riley, D.D. Union Gospel Press, Cleveland, Ohio. \$1.00; postage, 15c.

Another volume of Dr. Riley's incisive and practical Bible expositions. This is Volume 17 on the Old Testament, and treats of four of the Minor Prophets—Hosea, Joel, Amos and Obadiah. Notice how aptly Dr. Riley characterizes each of these prophets: "Hosea—God's Affection for an Unfaithful People;" "Joel—A Prophet's Call to Repentance;" "Amos—Heathenism, Ancient and Modern;" "Obadiah—The Triumph of Enemies Only Temporary." Dr. Riley says his purpose in dealing with the Minor Prophets is "to make them meaningful and profitable." In this purpose he succeeds admirably, and at the same time he makes apt and pointed applications to the needs of our day.

The King's Highway Opened and Cleared. By Charles H. Spurgeon. Pickering & Inglis, London, Glasgow and Edinburgh. One shilling.

How uplifting and refreshing are the sermons of Charles Spurgeon! He always expresses his thoughts so simply and clearly that every one can under-

stand precisely what he means. There are no ambiguous statements. Nor does he merely glide over the surface of things, but discusses and upholds the profound doctrines of Christian theology. A lucid mind always commands a lucid expression of its thoughts. Mr. Spurgeon had also the spiritual mind. That is the reason his sermons always appealed so powerfully to regenerated people. And how sound he was in doctrine! Here is a sample: "The doctrine of the atonement is very simple. It just consists in the substitution of Christ in the place of the sinner; Christ being treated as if He were the sinner, and then the sinner being treated as if he were the righteous one." Yet Mr. Spurgeon never failed to connect regeneration up with justification. Pickering & Inglis are publishing a series of books containing selected sermons by Mr. Spurgeon. These sermons are as good and needful today as they were when they were delivered in the Metropolitan Pulpit by the great preacher himself.

The Ten Tribes in History and Prophecy. By Albertus Pieters, D.D. Wm. B. Eerdmans Publishing Co., 234 Pearl Street, Grand Rapids, Mich. Cloth-bound, 75c; paper-bound, 45c.

Books on theology can be made very interesting if an author has a clear mind and knows how to state things attractively. Dr. Pieters possesses these qualities as a thinker and a writer. The reviewer confesses that he became so absorbed in the book that he stayed up very late one night to finish reading it. The author's arguments are cogent. He quotes many sources. He makes many appeals to the Bible. Many people will not agree with his views regarding the fate of the Ten Tribes of Israel, for he thinks they were united with the tribes of Judah and Benjamin during the exile, and hence have disappeared from history as distinct tribes; that is, they are now a part of the Jewish people. But whether people agree or disagree with the author, it will be a good idea for them to read this vivacious and lucidly

written book by an acute and scholarly professor of theology.

**The Queensgate Mystery.** By Grace Pettman. Pickering & Inglis, 14 Paternoster Row, London, E.C.4, England. 1s.6d.

From theology to fiction—that certainly is enough variety. By means of a careful censorship of manuscripts Pickering & Inglis succeed in publishing books of a sound evangelical Christian character, whether they issue works of devotion, theology, apologetics or fiction. Their stories are always wholesomely Christian. Yet they are interesting. The present story is really what its title indicates—story of a mystery, which is very deftly kept concealed by the author until near the end, when it is cleverly unravelled. There are places where the adventures are really thrilling. It is a vividly drawn story of life in an English girls' school. The author has mastered the fine art of telling a story in a moving way, while it carries a wholesome Christian atmosphere throughout.

**Scientific Support for Christian Doctrines.** By J. Fulton Kiskaddon, M.A. The Westminster Press, 216 South Wabash Ave., Chicago, Ill. \$1.00.

Books that uphold the fundamental doctrines of the Christian system on scientific principles are needed in these days when so much appeal is made to science. Here we have a scholarly book of that kind, and it certainly is most timely. The scientific basis of the doctrine of inherited sin is here shown to be in harmony with the latest decisions of science regarding the transmission of acquired characteristics. Our author's discussion is very interesting on this doctrine. By an appeal to the sciences of biology, embryology and cytology, he also shows that the virgin birth of Christ is in accord with certain well-known discoveries and laws of science. The fact of parthenogenesis is well known in the realm of science. Of course, this does not delete the supernatural element in the conception of our Lord, but it does mean that the supernatural operates in connection with the natural and

not in violation of it. In the same effective way, the author appeals to history and psychology to show the *rational* of the two natures, divine and human, in the single person of Christ. This book is well adapted to foster faith and remove doubt, especially among persons who love science and yet do not want to fall into doubt and agnosticism.

**Correspondence Courses for Advanced Work in Sabbath Schools:** The Gospel of Matthew. By Rev. W. J. McKnight, D.D. Hamilton Bros., 5 Park St., Boston, or the Author, 22 Brantwood Road, Arlington, Mass.

For classes that really want to study Matthew, I know of nothing so good as this. Dr. McKnight knows how to get at the content of a Greek sentence as few men do, and what he has to say can be trusted. When the gospel has been covered with this course, the student will not only know Matthew, but will also be able to form a picture of the four gospels harmonized into a life of Christ of the most satisfactory sort. The author is singularly happy in his way of putting things so as to help the reader to see for himself what is involved. He does not depend on what others have done, but goes back to the Greek original and bases all his work on that. He knows the commentators and occasionally quotes one most aptly; but they do not dominate him or his conceptions of what Matthew taught or what his purpose was: After years of Bible study and teaching, I found this new analysis the best thing that I had ever seen and the most helpful. It cannot be recommended too highly. Scholarly as well as eminently practical, it cannot fail to be useful to any student of the New Testament. Single copies, \$1.00; eleven copies, \$3.75; each additional ten, \$1.00.—H. W. Magoun.

**New Bible Evidence.** By Sir Charles Marston, F.S.A. Fleming H. Revell Co., 158 Fifth Ave., New York, N.Y. \$2.00.

The noted author of this book was here in America some time ago making arrangement with the publishers for this American edition of his work. It is



treatise of much apologetic worth. As our readers know, Sir Charles is himself an archeologist, and has made much first-hand investigation in Bible lands. He has also been associated with John Garstang, who published his valuable book, *The Foundations of Bible History*, some years ago. The book by Sir Charles which is now under review recites the findings of excavations made from 1925 to 1933, and therefore is brought up to date. Everywhere, without forcing the evidences, he finds proof of the historical verity of the Old Testament narratives. His chapter on man's pre-Neolithic religion and the Noachian Deluge is of signal value. His investigations have led him to the conclusion that the earliest religion of mankind was monotheism, not fetishism, or totemism, or even polytheism, as the advocates of evolution have been declaring. This fact will make many books on evolution prehistoric, fit only for the attic, as curious and erroneous scientific speculations. The evidences of a vast flood are vividly depicted. In two excellent chapters the recent findings at Jericho are described, furnishing another proof of the reliability of Biblical history. Our author defends Moses as a historical personage, and believes that he could very easily have written most of the Pentateuch. On the whole, we may well say that Sir Charles and his book have come to the kingdom for just such a time as this. The book is well illustrated with pictures and maps and has an elaborate index. It deserves to be carefully read by conservatives and liberals alike.

*Is the Bible True?* By Basil F. C. Atkinson, M.A., Ph.D. Thynne & Co., Ltd., 28-30 White Friars St., London, E.C.4, England. 2s. 6d.

In a personal letter the publishers inform us that this book ran into the third edition in less than four months after its issue. We rejoice in the good news. The book deserves its popularity. It is adapted to do much good. It is just the kind of a book to put into the hands of young people who are troubled with doubt as to the truth of the Bible. Here

they will find a scholarly presentation of the strongest proofs that the Bible is a record of real divine revelations. The author shows that it is of paramount importance to the human family to know whether the Bible is true or not. Men cannot afford to be indifferent to that question, because the issues are too vital. If the Bible is true, we know whence we have come, why we are here, and whither we are bound. But what about these paramount problems if we give up our faith in the Bible and the redeeming God set forth on its pages? Every young person ought to read the chapter entitled "How the Bible Comes to Us?" It shows that the Bible has been brought down to our time in its original divinely inspired integrity. "Is the Scientific Teaching of the Bible True?" is the suggestive title of another chapter. Other excellent chapters are the following: "Is the History of the Bible True?" "Are the Miracles of the Bible True?" "Were the first five Books of the Bible written by one Man?" "Do the Four Gospels Contradict One Another?" "Is the Morality of the Old Testament Consistent with that of the New Testament?" Other chapters are just as vital. We sincerely hope this book, published purposely at a low price, will find many readers in all parts of the globe.

*Jesus, the Light of the World.* By Frederick F. Kramer, Ph.D., S.T.D. Fleming H. Revell Co., New York, London and Edinburgh. \$1.50.

We break the good news at once to the reader. This book is "The Story of Stories"—that is, the story of Jesus arranged in a consecutive and chronological narrative in the words of the King James' version of the four Gospels, with an explanatory introduction to each division. Dr. Kramer has done much painstaking and original work in producing this harmony, and thus it is not a mere replica of what other scholars have done. The Gospels thus woven together make a running narrative of thrilling interest, so that one gets many new viewpoints. The combined Gospel is divided into twenty

chapters. The author's introductions to them are of much value, and throw much light on the text. This book gives the best merger of the four Gospels that we have ever read.

**Eminent Pioneers: Norwegian - American Sketches.** By Rev. Erling Ylvisaker. Augsburg Publishing House, 425 South 4th St., Minneapolis, Minn. \$1.00.

Who is not interested in the adventures and arduous work of the pioneers of any country? The fact is, every land on the globe has had to be settled by hardy and adventurous pioneers. The book now under review tells the story of some of the early Norwegian settlers in Wisconsin, Minnesota, Illinois, Iowa and the Dakotas back in the early and middle part of the last century. These hardy people had to clear off the forests and break up the prairies and live in a very primitive fashion, just as did the earlier pioneers of the Atlantic seaboard, New York, Pennsylvania and Ohio. Their labors, sacrifices, peculiarities, religion, customs and adventures are vividly depicted by Mr. Ylvisaker. Other people besides Norwegians will surely be interested in the struggles of these early settlers who made possible the fine civilization of the large Norwegian communities of the present day.

**Why God Sends Pain.** By J. Stuart Holden, M.A., D.D. Fleming H. Revell Co., 158 Fifth Ave., New York, N. Y.

Whether God always *sends* pain or not may be disputed; but He certainly permits much of it in this sinful world. Dr. Holden gives some reasons why God allows pain to come upon people. Not everybody will be impressed or convinced by the reasons he assigns; but they will satisfy those people who, through the new birth, have learned to love God and trust in His wisdom and goodness, and will remember that He is able to bring good out of evil. For people who will trust God, pain will have a refining and disciplinary value, so that Paul's statement will be verified when he says: "All things work together for good to them that love God,

to them that are the called according to His purpose." The one fault of the book is the quotation from Moffatt's so-called translation of the Bible without any warning of his modernism and subjective treatment of the Bible. Evangelical people ought not to do such things. The compromise when they do.

**St. Mark.** By W. Graham Scroggie, D.D., LL.D. Harper & Bros., 49 East 33 St., New York, N. Y. \$1.25.

In this dainty book we have another issue of the Harper series of books called "The Study Hour Series." It has the same outstanding merits of the previous volumes by Dr. Scroggie, who is so well known on this side of the Atlantic as well as on the other side. He gives an excellent introduction to the gospel of Mark. Yet we cannot see why he follows the critics in teaching that Matthew and Luke were dependent on Mark; for Matthew was a direct disciple of Christ, and could have gotten his material immediately from Him, while Paul was Luke's mentor. But Dr. Scroggie stoutly upholds the divine inspiration and authority of the four Gospels. In his comments he is both exegetical and practical. We like his pointed personal questions interjected here and there, for they bring the truth into direct contact with the conscience of the reader. Difficulties in the text are effectively dealt with. We are glad that Dr. Scroggie accepts Mark 16:9-20 as divinely inspired and as a part of Mark's gospel, even though it may not have been written by Mark, but may have been added by some other person.

**How Can I Find God?** By Leslie D. Weatherhead, M.A. Fleming H. Revell Co., New York, London and Edinburgh. \$1.50.

The author is very much in earnest about people finding God. The serious question is, Do they really want to find Him? If they do, they may find Him wherever the Gospel of Jesus Christ is known. Some people, the author holds, are hiding from God in various ways among them these: by refusing to r



ent; by thinking they can find Him by way of the intellectual quest; by service to others; by living in a wrong relation with their fellowmen, and in other ways. In a way God may be found in nature, but not as the Father or the redeeming God, and not in a real experience of His saving grace. The author goes about his task in a somewhat roundabout way; but in the last analysis he holds that the true and living God can be found only by accepting Jesus Christ as "the way, the truth and the life."

We think the author is too critical of the church and of Christian people. Dissection of a flower is sometimes necessary; but it spoils the flower. While he seems to be mostly evangelical, we cannot approve of his quoting approvingly from Modernists like Drs. E. T. Brewster and Harry E. Fosdick (pp. 25, 26, 3), without any hint that they have been teaching many errors. On pages 12, 114, 123, 124 there seem to be leanings toward the negative Biblical criticism. On page 121 the author seems to approve of the Oxford Group Movement. These, it seems to us, are defects in an otherwise helpful book.

**The Oxford Group Movement.** By Professor G. C. Gast, D.D. The Lutheran Book Concern, 55-59 East Main St., Columbus, Ohio. Paper bound, 40c.

On account of the popularity of the movement known familiarly as Buchmanism, this is a brochure of much interest and timely importance. It is subtitled, "An Investigation and a Criticism." That is just what it is. The author goes back to the original source-material of the movement, and quotes directly from its founder and its foremost advocates. In a frank and fair way he concedes the meritorious features of the cult, and finds a good many of them. But he also passes adverse judgment, which is well based, on some of its characteristics. He finds serious defects, especially in its theology—or, rather, its lack of definite theology. It limps on the fundamental doctrines of plenary Biblical inspiration, the true deity of Christ,

and the blood atonement which He wrought for the salvation of the world. It is also too inclusive, admitting both conservatives and liberals to its meetings. He also points out the danger in the well-known group practice of "sharing." There is also lacking a clear declaration of salvation by grace alone. We recommend this masterly analytical work for all people who want to obtain a proper evaluation of the movement in question.

**God's Unspeakable Gift.** By Rev. Harry A. Ironside, Litt.D. Pickering & Inglis, 14 Paternoster Row, London, E.C.4, England. 2s.6d.

If you want to read a book of stirring sermons, sit down and order this volume by the pastor of the great Moody Memorial Church, Chicago. They are both doctrinal and practical. Perhaps it would be better to say, they are practical because they are doctrinal. They are not little nicely worded moral essays or sermonettes, but real virile sermons on great evangelical themes. They were first delivered in the church of which Dr. Ironside is pastor, and have here been gathered together in an attractive volume. Often they are illustrated and enforced by touching incidents, and embellished by apt quotations of poetry. Dr. Ironside's method is not that of the preacher or apologist who uses human reason to prove that Christian doctrines may belong to the rational order of the universe; but his appeal is invariably to the Holy Scriptures; then the skeptic knows that his dispute is with that Holy Book, and not with mere human thinking. Our author stands solid on all the evangelical doctrines. It is most refreshing to observe how he insists on salvation by pure grace through no human merit, but solely through the merits of Christ's righteousness and atoning sacrifice. Listen to this strong statement of the case:

It is a wicked thing to offer God anything for His salvation when it is already paid for by the blood of His own precious Son. Do not insult Him by pleading any merit of your own, but come as a poor bankrupt sinner; con-



fess you have nothing to offer, and be willing to be saved by grace. Receive the gift so freely offered.

**To What Purpose?** By Marshall Broomhall. China Inland Mission, 237 West School Lane, Philadelphia, Pa.; also 150 St. George St., Toronto, 5, Can. 35 cents.

Although this book comes in paper binding, it is worthy of a major notice. It is issued in cheap form in order that it may be within the reach of many readers. It consists of a biography of another missionary hero, Dr. Emil Fischbacher, who went to China under the auspices of the China Inland Mission, and after only one year's devoted service, passed to his eternal reward. His trials, adventures and narrow escapes, as he and his companions crossed the Gobi (Mongolian) desert, are most vividly described by the author. Although his term of service was brief and his death seemed to be untimely, yet we may well believe that, mysterious as the ways of Providence are, greater good will come from his brief but devoted and self-sacrificing work. Of him it can truly be said, "He, being dead, yet speaketh." Much interesting information about missionary work in far-distant Sinkiang is imparted by the author.

**Whipping-Post Theology.** By Dr. W. E. Biedewolf. Wm. B. Eerdmans Publishing Co., 234 Pearl St., N.W., Grand Rapids, Mich. \$1.50.

According to Aime Semple McPherson, Christ atoned for our *sins* by shedding His blood upon the cross, but at the whipping-post He purchased healing for the *diseases* of the body. Hence the title Dr. Biedewolf has given to his book. His sub-title is more descriptive: "Did Jesus Atone for Disease?" In a strong polemic he holds that our Lord's atonement was not for the healing of the body in this life, but for redemption from sin, and that complete bodily restoration will take place only at the general resurrection. He argues the question in much detail. He examines thoroughly all the Biblical passages which the professional faith-healers

cite to uphold their views, and finds that their doctrine is not taught in the Holy Scriptures. He devotes one whole chapter to the crucial passages, Isa. 53:4 and Matt. 8:17, and finds that Christ bore our sicknesses *sympathetically*, while He bore our sins *vicariously* on the cross. Dr. Biedewolf criticises the extreme so-called faith healers, and does not believe that it is God's will to heal everybody of bodily ailments on condition of faith, and therefore, when we pray for the recovery of the sick, we should ever say, "If it be Thy will, Lord." If the faith-healers were right, people who have faith would never die, yet the faith-healers themselves eventually succumb to the power of physical death. As the inspired writer says, "It is appointed unto men once to die, and after this the judgment." Also: "As in Adam all die, so in Christ shall all be made alive." Dr. Biedewolf's book is informing in many ways, especially in reviewing the history of faith-healing from the days of Montanus to the present time. We predict that this volume which deals with such a live subject will have a wide circulation.

## Additional Literary Notes

Some reviews of Dr. S. Parkes Cadman's book, *The Prophets of Israel*, are decidedly wooden. They give it a quasi-endorsement, but fail to point out its radically liberalistic character. They give no hint that Dr. Cadman follows in the old, worn trail of the destructive Biblical criticism which has come down to us from Graf, Wellhausen and Kuener through Cheyne, Driver and McGiffert. And he states these critical views in a dogmatic way, without trying to justify them or give reasons for his position. The book reviewer for *The Presbyterian*, Philadelphia, Pa., is braver and more discriminating. Apparently he reads books carefully enough to take their measurement. We quote the salient part of what he says about Dr. Cadman's book:



The writer has a facile pen and a pleasing style. However, he is not a first-hand expert in Biblical criticism; and he has unfortunately been fascinated by the reticular and fantastic misstatements of the Wellhausen-Ritschlian type of shadow. The wonders wrought by Moses in Egypt he styles "phenomenal plagues and recreations." The accounts of the miracles associated with Elijah he classes as "incrustations of folklore." He splits Isaiah into two parts separated by a century, and treats with scant respect the traditional view of Jonah and Daniel. His slipshod scholarship appears when he inquires: "How did it happen that the pagan soldiers . . . prayed to the God of whom they had never heard?" Why? Because only a few verses prior to that statement, Jonah says to them: "I am a Hebrew, and I fear Jehovah, the God of heaven." Daniel's prophecy he assigns to the year 167 B. C., and thinks that "the abomination of desolation" Daniel referred to Antiochus Epiphanes. But our Lord told His disciples that "the abomination of desolation" would be seen in the holy place. Dr. Cadman might do well to read what Dr. Dick Wilson had to say concerning Daniel.

True, indeed, is the reviewer's last statement. Dr. Wilson's large and technical treatise is entitled, *Studies in the Book of Daniel*. It was published by J. P. Putnam's Sons, New York City, in 1917. So there would have been plenty of time for Dr. Cadman and the other lamp-followers of the rationalistic school to read it.

Nor is that all. A good many years ago (1895) Dr. John Urquhart wrote a powerful book on *The Inspiration and Accuracy of the Holy Scriptures*. It is a volume of 582 large octavo pages. Twelve of its chapters are devoted to the book of Daniel. With immense scholarship Dr. Urquhart answered all the objection urged against the integrity of Daniel up to his day. The latest evidences in respect to the Semitic languages have been set forth by Dr. Wilson in his work. Dr. Urquhart's treatise was published by the firm now known as Marshall, Morgan & Scott, Ltd., 1, 2, 3 & 12 Paternoster Buildings, London, E.C.4, England. Perhaps they could still furnish copies.

We would also recommend the reading of Dr. Wilson's two articles on Daniel and the Book of Daniel in the recently

revised edition of *The International Standard Bible Encyclopedia*, published by the Howard-Severance Company, 205 West Monroe Street, Chicago. Dr. Wilson names quite a number of Biblical scholars who, in their works, have upheld the conservative view of the book of Daniel. Here are some of them: Calvin, Moses Stuart, Keil, Zöckler, Strong (in Lange's *Bibelwerk*), Hengstenberg, Auberlen, Fuller, Pusey, C. H. H. Wright, Kennedy, Joseph Wilson, Robert Anderson, Pinches, Clay and Orr. Why have not the negative critics of our day acquainted themselves with the works of these scholars?

A valuable booklet entitled, *Testing the Higher Criticism in the Law Courts*, by Prof. H. E. Irwin, comes to us from the John Brown Schools, Siloam Springs, Ark. It is reprinted by permission from the *Sunday School Times*. A suit for literary piracy was brought before a law court in Canada, and it was shown that the principles of the parceling and mutilating criticism could not stand the test of legal procedure. These literary canons applied to the Bible are incisively dealt with in Prof. Irwin's booklet, and are shown to be impossible and absurd. And yet—yes, and yet!—the *Short Bible*, edited by Goodspeed and Smith, is based on the shopworn and oft-defeated Biblical criticism of the Wellhausen school. You will want to send for the booklet by Mr. Irwin.

A circular gives us valuable information regarding Sir Charles Marston, whose book, *New Bible Evidence*, is reviewed in this number of our magazine. It says that he is "one of the world's foremost authorities on the actualities of the Israelite Exodus from Egypt. He is an archeologist with a purpose." Then the circular adds:

Sir Charles' ambition to correct the critics of the Bible who have intimated that the book of Genesis (for example) was written eight centuries after the Exodus, has caused hundreds of acres of soil to be excavated in Palestine and Mesopotamia. He largely financed the excavations of the Palestine Exploration Fund outside of Jerusalem in 1924-27, and has



since been prominently associated with the excavations at Kish in Babylonia, Professor Garstang's at Jericho and Sir Flinders Petrie's work on the border of Palestine and Egypt.

Sir Charles also draws attention to the fact that "leading authorities in archeology and anthropology have discovered that monotheism, not polytheism, was the original religion of mankind. This conclusion must ultimately have as great an effect on recent Bible commentators as Einstein's discovery of Relativity has had on physics." Again: "It is now altogether clear that the text of the Old Testament referring to the destruction of Jericho was written from the descriptions of eye-witnesses, which goes to prove that much of the modern criticism of the Old Testament is incorrect."

The Word-Bearer Press, Houghton, N. Y., publishes a number of useful books and leaflets by Professor H. S. Miller, formerly Bible teacher in the National Bible Institute, New York City. A recently issued booklet, entitled "Helps and Points in Bible Study and Christian Work," proves to be of genuine value. Prices: 10 cents each; \$1.00 per dozen. Send to the above-named firm for a list of Mr. Miller's publications.

Attention has been called several times in these columns to Dr. David L. Cooper's excellent work in giving the Gospel to Israel. He has sent us a recently published booklet of much worth, entitled "The Literary Method of Giving the Gospel to Jewry." The Jews are readers of books, and so the method recommended by Dr. Cooper is to give them the kind of literature that will show them that Christ is the true Messiah of the Old Testament. If you wish to know more about Dr. Cooper's work and books and how you may help along the good cause he represents, address the Bible Research Society, 4417 Bernice Street, Los Angeles, Calif.

Some months ago this magazine published an article by Frank E. Allen bearing the striking title, "Evolution in Our Universities." We are glad to note that Mr. Allen has issued this article in leaflet form. It is a convincing argument, especially in showing that the theory of evolution has no real scientific basis.

Creatures that existed, according to evolution, 700 million years ago, were just as highly organized as are their representatives of the present time. Evolution is evidently a very "slow coach" if it displays no progress in 700 million years. Prices of the leaflet: 2 for 5c.; 10 for 20c. It will be a good plan to get a number of copies and give them to people who are disposed to believe in evolution. Address the author at Hopkinton, Iowa.

Should you want to read something which plows deep below the surface, get a pamphlet entitled "The Personality Ideal in the Light of the Reformation," written by Prof. R. Neumann, D.D., and published by the Lutheran Literary Board, Burlington, Iowa. The author recites the various estimates of Luther that prevail at the present time and that have been published in the past. He holds that the key to Luther's personality was his conscience. Whatever Luther did or refused to do, he was guided by his conscience, which was enlightened by the Word and Spirit of God. The author shows that the personality ideal was first realized in its total meaning in the Protestant Reformation. The people of today and of future generations should see to it that their rich heritage from the sixteenth century is preserved in all its fullness. The price of the brochure is 30 cents.

We have received two beautiful hymns, printed in leaflet form, from Rev. Samuel C. Olds, General Delivery, Albuquerque, New Mexico. They are entitled "Salvation Gladness" and "Gospel Greeting." The words are furnished by Mr. Olds, while the music is provided by Delia D. White. We commend these religious songs as beautiful in their musical setting and true in their teaching—loyal to the principles of the gospel of Jesus Christ. Mr. Olds has composed and published thirteen religious hymns. Write to him at the address given above. So high an authority as Bishop Frederick D. Leete commends these musical compositions.